

**TRAINING MISSIONARIES OF THE KOREAN METHODIST CHURCH
FOR HOLISTIC MISSION**

**A Professional Project
presented to
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**In Partial Fulfillment
of the Requirements for the Degree
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**by
Dong-Sung Kim
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This professional project, completed by

Dong-Sung Kim

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
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DOCTOR OF MINISTRY

Faculty Committee

Cornisa R. Rogers

Stephen King

May 1, 1996
Date

Stephen King
Dean

ABSTRACT

Training Missionaries of the Korean Methodist Church

for Holistic Mission

by

Dong-Sung Kim

This project attempts to address the issue of the need for a new curriculum for training missionaries of the Korean Methodist Church (KMC) in a more holistic way. Despite an explosive growth in the last two decades, the Korean church is experiencing a serious conflict between “conservatives” and “liberals,” resulting in polarization between these two groups regarding verbal proclamation and social participation in mission. For several years the mission focus of the KMC has been on evangelism as verbal proclamation. Such a focus has resulted in numeric growth, but the issues of spiritual maturity and responsible social witness have been neglected.

To be faithful to the biblical mandate, the KMC needs to find balance between verbal proclamation and social witness as taught in the Bible. Chapter 1 presents a statement of the problem, thesis statement, definitions of major terms, work previously done in the field, scope and limitation of the study, and method of the study. In Chapter 2, a biblical perspective on holistic mission is explored. In Chapter 3, theological perspectives on holistic mission are presented, and Chapter 4 studies the KMC’s theology of mission. The project also surveys missionary training programs (curricula) to describe the current practice of training missionaries in the KMC: (1) the Overseas Missionary Training Center at the Korean Mission Strategy Institute, (2) the International Mission Training Center at the Omega Mission Association, (3) the JungDong Overseas Mission Training School at

JungDong Methodist Church, and (4) the Soongeui Global Mission Training Institute at Soongeui Methodist Church. This will help facilitate the formulation of a new theology of mission, which will help improve the KMC's training of its overseas missionaries. Chapter 5 formulates an outline of holistic mission theology and concludes with guidelines for training future missionaries, which would promote more balanced and holistic mission in the coming century.

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Chapter 1

Introduction

Statement of the Problem

It has been over 110 years since the Gospel arrived in Korea. The Korean Church has experienced explosive growth both in Asia and outside of the country, and as a result of this growth, the Korean Church, in its second century of mission, has plunged into world mission. Having been planted by the missionaries from the Western Church, the Korean Church is eagerly extending its mission overseas.¹

The foundation of the mission of the church is the Great Commission as given in Matthew 28:16-20. The core task of the church is the proclamation of the Good News through which people accept Jesus as Lord, Christ, and the Son of God. On the assumption that the church is ultimately a community of mission, foreign mission is a logical extension of the church's work to the world. Foreign mission, however, needs to consider the world context differently from the local situation in which mission is to be done.

One of the major issues in the Korean Church's world mission, in addition to the theological issue, is that individual churches in Korea are engaged in competition. Likewise, major Christian denominations in Korea set up mission departments and numerous voluntary foreign mission societies were founded. The Korean Methodist Church (KMC) has decided that foreign mission is the principal task of the denomination. They have founded the Overseas Annual Conference and are very much interested in

¹ Chang W. Seo, "Toward an Integrity of Mission in Terms of the Trinity," *Theology and the World* 28 (Spring 1994): 153.

missionary training programs for overseas mission and in establishing cooperative relationships with other mission institutes.

Needless to say, detail and strategic methods for training missionaries in local churches is needed. In order to train missionaries for this new age, however, it is pressing to articulate mission theology of the KMC and make biblical and theological foundations clear to guide overseas mission policy of the KMC. Presently the KMC has no clearly stated mission policy that is biblically and theologically consistent with the denominational priority of world mission.

Thesis Statement

My thesis is that mission in the KMC is currently focused on only evangelism or church growth. The KMC's understanding of mission is lopsided. Strictly speaking, mission theology is lacking in the KMC, and without a holistic mission theology, its world mission is likely to repeat the mistakes made by the colonialist missionaries of the West in the last two centuries. Accordingly, this project will establish holistic mission theology and propose missionary training courses based on holistic mission theology. It will do this by surveying biblical and theological concepts of mission.

Definitions of Major Terms

Mission

According to David Bosch, mission is "the total task which God has set the Church for the salvation of the world."² Mission means being sent by God to love, to serve, to preach, to teach, to heal. Mission, therefore, is telling and doing the gospel of the

² David J. Bosch, "Mission and Evangelism: Clarifying the Concepts," *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 68 (July 1984): 169.

kingdom of God, in order that by the power of the Holy Spirit, persons and structures may be converted to the lordship of Jesus Christ. This definition sees mission as a two dimensional phenomenon having to do with telling and doing the good news about God's reign over the universe through Christ.

Holistic Mission

Holistic Mission integrates proclaiming the gospel and inviting people to respond to Christ as Savior and Lord with involvement in action for justice, bringing social transformation to structures and communities. Evangelism and social concern, in other words, are elements of holistic or integral mission.

Evangelism

Evangelism is the proclamation of the Gospel to non-believers in the country, announcing forgiveness of sins and calling them to repentance and conversion and inviting them to become church members and to commence Christian habits and church participation.

Social Concern

Social concern is that set of activities whose primary goal is improving the physical, socio-economic and political well-being of people through relief, development, and structural change. Social concern involves both relief for those suffering from social injustice and the restructuring of all society, saved and unsaved, for the sake of greater social justice. Social concern consists of social service and social action.

Social Service

Social service is the kind of social ministry geared to meet the needs of individuals and groups of persons in a direct and immediate way. Within social service there is a further technical distinction of terms that has been fairly well accepted: relief and development. Relief treats the symptoms. It comes after the fact. Development treats the causes. Both relief and development are social service; they are not social action.³

Social Action

Social action is the kind of social ministry geared toward changing social structures for justice and peace. It treats causes, but the scope is much broader and the effects more far-reaching. Social action, by definition, involves socio-political and structural changes. The end goal of social action is to enhance justice in socio-political structures.⁴

Work Previously Done in the Field

The KMC plays a leading part in the growth of the Korean Church. The KMC exerts itself for mission domestically through 7,000 Churches and the 2 Million Members Movement Plan, and internationally through the Overseas Annual Conference. However, there have not been specific studies about mission theology in the KMC.

Scope and Limitation of This Project

This project attempts to address the issue of the need for a new curriculum for training missionaries of the KMC in a more holistic way. I will investigate the one-sided mission in

³ C. Peter Wagner, *Church Growth and the Whole Gospel: A Biblical Mandate* (San Francisco: Harper & Row, 1981), 36.

⁴ Ibid.

the KMC through analyses of the church's history and curricula in four missionary training centers which the KMC officially recognizes. My task is limited to the KMC.

Method of the Study

This project integrates both theological and practical aspects through the use of: (1) library research including articles and books on the history of the KMC; and (2) analysis of curricula of the KMC's officially committed missionary training institutes.

Chapter Outline

The treatment of this project is structured into six parts. The second chapter discusses the biblical foundation of holistic mission. The third chapter covers theological perspectives of holistic mission in the separation of Ecumenical, Evangelical, and Roman Catholic perspectives. The fourth chapter is an analysis and evaluation of both the history of the KMC and the curricula in four missionary training centers from the standpoint of holistic mission theology. The fifth chapter suggests outlines in holistic mission and courses for missionary training in the KMC. Finally, in the sixth chapter, I state my conclusion about holistic mission theology in the KMC.

Chapter 2

The Biblical Foundation for Holistic Mission

One permanent temptation for Christians, according to Gustavo Gutierrez, is to pray the “Our Father” this way: “Our Father who art in heaven - remain there.”¹ Biblically literate Christians know they can’t pray that way.

The Holy Scriptures are filled with direct and indirect instructions about evangelism and Christian social concern. Evangelism and social involvement intersect in many places in the Bible. I will examine how evangelism and social involvement fit together in the Bible: the Great Commission and the Great Commandment, the healing ministry of Jesus, the Mission of Jesus, the Judgment of the Nations, and other New Testament passages.

The Great Commission and The Great Commandment

There are two great mandates in the Bible: the evangelistic mandate, and the ethical and social mandate.² The evangelistic mandate is usually associated with the Great Commission of Matthew 28:16-20. The new humanity in Christ is commanded by the risen Lord to make disciples of all nations. The crucial part of the evangelistic mandate reads:

“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.” (Matt. 28:18-20)

The ethical and social mandate is recorded in Matthew 22:37-40 in the form of the Great Commandment. The Great Commandment says:

¹ Gustavo Gutierrez, “A Spirituality for Liberation,” *Other Side*, April/May 1985, 42.

² Paul G. Schrottenboer, “Testimony on Human Rights, The Reformed Ecumenical Synod: A Precis,” *Transformation* 1, no. 3 (July-Sept. 1984): 13.

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets.” (Matt. 22:37-40)

If the Great Commission is our evangelistic mandate and the Great Commandment our ethical and social mandate, two strong points may be made immediately. The same one who gave the Great Commission also gave the Great Commandment, and both of them are found in the same Gospel of Matthew. We may fittingly add: “What God has joined together, let no one separate.”

Certainly one of the biblical areas where evangelism and Christian social involvement interface is in the Great Commission and the Great Commandment. Love for neighbor is surpassed only by our love of God. Nevertheless, the proof positive of our love for God is the concrete love which we show to our neighbor.

The Great Commission says, “make disciples of all nations,” whereas the Great Commandment says in effect, “love God supremely and neighbor as self.” These two mandates are on a par with each other. Neither one supersedes or exhausts or explains the other. Our Lord’s mission was not like Ephraim, a half-baked cake, done on one side and raw on the other (Hos. 7:8). His disciple-making was characterized by an inseparable connection between evangelism and social involvement.

It is a theological mistake to identify either the Great Commission or the Great Commandment exclusively with either evangelism or social concern. If we love God with our whole being, we cannot help but share that consuming love with our lost neighbors. If we love our neighbors and they are hungry for the bread of life, we shall doubtlessly tell

them about the bread of life which we have found in Jesus Christ. That may be what Paul meant when he said, "the love of Christ urges us on" (2 Cor. 5:14).

One of the ways, then, in which the Great Commission commands us to make disciples is by "teaching them to obey everything that I have commanded you" (Matt. 28:20).

Certainly, that would include what Jesus called "the greatest and first commandment" and the second commandment which is like the first (see Matt. 22:38-39). If all of the law and the prophets depend on these two commandments (see Matt. 22:40), we dare not ignore them in our disciple-making.

Our neighbor love cannot stop either with the meeting of heart, body, or head needs. "Our neighbor is neither a bodiless soul that we should love only his soul," says John R. W. Stott, "nor a soulless body that we should care for its welfare alone; nor even a body-soul isolated from society." Indeed, as Stott concludes, "God created man, who is my neighbor a body-soul-in-community. Therefore if we love our neighbor as God made him, we must inevitably be concerned for his total welfare - the good of his soul, his body, and his community."³ Evangelism and social involvement tie together in the evangelistic mandate, the Great Commission, and the social mandate, the Great Commandment. "The biblical evidence overwhelmingly states that the will of God is to love Him in a way that leaves no room for idols," said John Perkins, "and to love our neighbor in a way that liberates him from poverty and oppression either spiritual or physical."⁴

³ John Stott, "The Great Commandment and The Great Commission," *World Evangelization*, Information Bulletin no. 23, June 1981, 5.

⁴ John Perkins, *A Quiet Revolution* (Waco: Word Books, 1976), 3.

The Healing Ministry of Jesus

There is also strong biblical connection between evangelism and Christian social involvement in the healing ministry of Jesus. The two were certainly together in our Lord's healing ministry. In Matthew 11:1-6, Jesus responded to John the Baptist's question, "Are you the Messiah?" by saying:

"Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them [are evangelized]." (Matt. 11:4-5)

Again Jesus does not equate preaching the Gospel to (or evangelizing) the poor with healing the sick. Both are important to him,⁵ and the one activity cannot be collapsed into the other. Jesus sent his disciples out to proclaim the kingdom of God, to heal (Luke 9:2), and to liberate spiritually and physically.

The case of Legion in Mark 5:1-20 is a second example which may be cited. The artificial distinction which we so readily make between soul winning and social involvement is shot to smithereens in that case. Legion, or the Gerasene demoniac (as we may prefer to call him), was naked and out of his right mind. He was enslaved to the powers of darkness and evil. Jesus ministered to all of Legion's needs - physical, psychological, social, and spiritual. The end result was that Legion was sent back home to bear witness to how much the Lord had done for him.

The case of the paralytic carried by four friends to Jesus is a third example which shows the intersection of evangelism and Christian social involvement in the healing ministry of Jesus (see Mark 2:1-12). The first thing Jesus said to the paralytic was, "Son,

⁵ Again the grammar is relevant. All the verbs are joined by *kai* which is commonly used to string together a list of distinct items or actions.

your sins are forgiven” (v. 5); however, the lasting thing He said to him was, “Stand up, take your mat and go to your home” (v. 11). First, in this case, our Lord dealt with the sin problem. Then, he dealt with the physical problem. However, the opposite order is seen in the case of a man blind from birth whom Jesus healed (John 9). The man was sent to the pool of Siloam. Later, Jesus dealt with his faith problem (see vv. 1-41).

In both Matthew 4:23 and 9:35, the evangelist summarizes Jesus’ ministry as follows: “And he went about all Galilee, teaching the synagogues and preaching the Gospel of the kingdom and healing every disease and infirmity among the people.” Here, three types of tasks are identified: teaching, preaching the Gospel, and healing the sick.

The Mission of Jesus

A third biblical connection between evangelism and Christian social ministry may be seen in the mission of Jesus as stated in Luke 4:18-19. Reading from the prophet Isaiah, Jesus defined his mission as follows:

“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor [*evangelisasthai ptokois*]. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.”

In this text Jesus identifies several aspects of his mission. He says he has been sent to proclaim release to the captives, to proclaim recovery of sight to the blind, and to free the oppressed. (That Jesus did these things not only as a sign of his Messiahship but also because he had compassion for human beings is evident everywhere in the Gospel; e.g., Matt. 14:14; 15:32; 20:34; Mark 1:41; Luke 7:13). That healing the blind and freeing the oppressed is a fundamental part of his holistic mission is beyond question. But he does not equate these tasks with preaching the Gospel to the poor. Nor does he say one task is

more important than another. The healing and the freeing are important, and the preaching is important, and they are distinct, but all are important components of the Christian mission.⁶

The Judgment of the Nations

A fourth biblical connection between evangelism and Christian social ministries may be seen in the judgment of the nations' scene, recorded in Matthew 25:31-46, where evangelists warn of the judgment of God. There are several surprises, however, in this judgment scene of Matthew 25. The nations, and not merely individuals, are judged here. Moreover, this judgment is on the basis of deeds and not of words: "Just as you did it to one of the least of these who are members of my family, you did it to me" (v. 40). The only judgment which Jesus directly described emphasizes a separation of the "sheep" from the "goats" on the basis of social action. Furthermore, both those who did and did not do the deeds mentioned were surprised. Finally, the fact that "the least of these" were Christ's brethren was a surprise. The brethren referred to here include all members of the human race, not solely those who are brothers in the added sense of being born again.

Today hunger stalks many parts of the earth like a hungry lion. Perhaps as many as thirty thousand children die daily of starvation. More persons have been killed from starvation in the last five years than from all of the wars, revolutions, and murders of the last century. Every day up to forty thousand persons die of hunger, thirty thousand of whom are children.⁷ Matthew 25:45 sheds some light on our obligation to "the least of

⁶ The grammar itself underlines this point. The infinitive *euaggelisasthai* depends on the verb *exrisen* whereas the other infinitives (*keruksai* and *haosteilai*) depend on *hapestalken*. Grammatically, the two statements are separate.

⁷ "World Hunger Update," *Light*, May-June 1982, 12.

these.” A pastor preached a sermon entitled, “Being Neighbor in Deed to Neighbors in Need,” based on Matthew 25:31-46. One paragraph in the sermon went like this:

The criterion by which we shall be judged will not be questions such as who can recite the Apostles’ Creed. It will not be did you invite Jesus into your heart at the last revival. . . . Instead it will be just one question: Did you care enough to be a neighbor in deed to your neighbor in need?⁸

The Christian mission is more than mere word. The kind of disciple Christ wants is the one whose walk will match his or her talk and whose talk will match his or her walk.

Evangelism or social involvement which does not endeavor to produce that kind of disciple may be offering cheap grace to the perishing. If we and our converts do not give food to the hunger, drink to the thirsty, welcome to strangers, clothes to the naked, and make visits to the sick and the prisoners, we shall be numbered with the stinking goats and be sent away into eternal punishment. If we cannot find a word from the Lord in Matthew 25 about feeding the undernourished, caring for the sick, rehabilitating prisoners, clothing the destitute, and housing refugees, we may be both blind and deaf spiritually.

Other New Testament Passages

There are, of course, many other Scriptures which point to this connecting of evangelism and social involvement. Sometimes the Scriptures which we overlook or downplay say as much or more about us than those passages which we lift up and to which we pay so much attention. Take Ephesians 2:8-9 for example. We like to preach salvation by grace through faith plus nothing else. But often we overlook Ephesians 2:10 which tells us that we are God’s work of art “created in Christ Jesus for good works.” Another is Ephesians 4:28 which reads: “Thieves must give up stealing; rather let them

⁸ John Robinson, “Care Shown for Neighbors in Need Stressed as Criterion for Christians,” *News and Observer*, July 1982, 1.

labor and work honestly with their own hands, so as to have something to share with the needy.”

The Magnificat of Mary in Luke 1:46-55 is a strong passage which shows the conscience of Mary, the mother of Jesus. Sherwood Eliot Wirt points out that “the time is overdue for a fresh appraisal of Mary’s social conscience.” Wirt ties Mary’s influence to John the Baptist, to James the brother of our Lord, and to Luke the physician.⁹

John the Baptist also had a social conscience. Did his older cousin, Mary, influence him? When John said: “Be content with your wages,” he meant “stop bullying and extorting from the citizenry of Palestine. Let the troops live within their incomes and stop milking the countryside.”¹⁰ That reference to a saying of John the Baptist comes from Luke 3:14. So much of the rich material on social involvement come from Luke, the physician. Primarily because of the social compassion that permeates the text, the Gospel of Luke is called the most beautiful book in the world.

Furthermore, that passage to a saying of James comes from James 1:26-27. “Pure and undefiled” religion is that which bridles the tongue, visits orphans and widows in their affliction, and keeps oneself unstained from the world.

In conclusion, a balanced emphasis upon both proclamation of the gospel and works for Jesus Christ is necessary to fulfill God’s will. Jesus was “a prophet mighty in deed and word before God and all the people” (Luke 24:19). If He is our model, we too shall endeavor to be mighty in deed and word.

⁹ Sherwood E. Wirt, *The Social Conscience of the Evangelical* (New York: Harper & Row, 1968), 14-15.

¹⁰ *Ibid.*, 14.

Chapter 3

Theological Perspectives for Holistic Mission

There are many definitions of mission. Through their own Christian identity and experiences, whether they are conservative or liberal, whether they are Protestant or Roman Catholic, whether they are Western or Asian, Christians offer different definitions, meanings, messages, scopes, expected outcomes, and motivations of mission. On the basis of the relationship between evangelism and social concern, Rodger C. Bassham, in his book *Mission Theology*, divided mission theology into the ecumenical, the evangelical, and Roman Catholic.¹ According to Bassham's classification, I will take note of some attempts to approach theologically holistic mission, focusing on the evangelical, ecumenical, and Roman Catholic points of view.

Ecumenical Perspectives on Mission

The ecumenical movement has from its inception struggled to define the relationship between evangelism and social concern in the Christian world mission. Ruth Rouse and Stephen C. Neill have documented several aspects of that struggle in their book *A History of the Ecumenical Movement*. A consistent theme throughout that book is the concern for social concern evidenced by the varied groups.² The 1910 Edinburgh conference is generally held to be the meeting from which the modern era of theological reflection on mission began. Although it was primarily concerned with evangelism as verbal proclamation of Christ, there were persons such as Bishop Azariah of India who called the

¹ Rodger C. Bassham, *Mission Theology: 1948-1975, Years of Worldwide Creative Tension - - Ecumenical, Evangelical, and Roman Catholic* (Pasadena, Calif.: William Carey Library, 1979).

² Ruth Rouse and Stephen C. Neill, eds., *A History of the Ecumenical Movement, 1517-1948*, 2nd ed., 2 vols. (Philadelphia: Westminster Press, 1967)

meeting's attention to social problems including the issues of race and colonialism.³ Out of this gathering grew both the Faith and Order meetings and the International Missionary Council. It also strongly influenced the Life and Work Movement, which had roots in home missions movements of the 1800s.

From the Life and Work Movement emerged an ecumenical social ethics which has been characterized as emphasizing universal ethical principles, such as life; concern for political action based on welfare, freedom, order, peace, and justice; and concerned action to achieve the church's ends where called for. By the 1938 Oxford conference, these were understood as working principles. At the Geneva Conference on Church and Society of 1966, a critique of Oxford that focused on the question of the role of the state and its power was offered, using the social context as a hermeneutical tool, rethinking ideology in terms of its positive as well as its negative sides, and affirming praxis as the primary requirement for Christian social ethics.⁴ Actually this shift had begun in the preparatory phases of the WCC Assembly in New Delhi. Documents considered and approved there affirmed that mission might mean struggle for social justice and peace.⁵

The debate which began in Geneva 1968 intensified in Uppsala 1968. Calling people to a new humanity, the Uppsala statements stressed the human context and the consequences of social justice. Though Uppsala was widely critiqued for losing sight of the vertical dimension of justice and of overemphasizing the horizontal one, the decisions reached there were a major influence on the Bangkok conference of 1973 and at Nairobi in 1975.

³ Bassham, 18.

⁴ Ibid., 22.

⁵ World Council of Churches, *The New Delhi Report: The Third Assembly of the World Council of Churches*, ed. W. A. Hooft (New York: Association Press, 1962), 86.

While much of the ferment of discussions on social justice and its relationship to evangelism came out of the Life and Work Movement, another strand of the debate had its inception in the Faith and Order movement, with its discussions on the basis of the unity of humanity and the effects of Christian witness in light of that unity. Between 1956-59 key studies on the Lordship of Christ, published by the Faith and Order Commission, stressed the human context of mission and talked of transforming society into the Kingdom of God. "The Church's hope for mankind. . . . is for liberation. . . . [It] has already taken place for believers. . . . The boundary between the Church and the world is provisional and relative."⁶ The "Unity of the Church, Unity of Mankind" study which followed Uppsala sought to explore the ethical dimensions of living as one humanity in this world under Jesus Christ. The debate regarding this study shifted back and forth between the question of whether the Church or humanity ought to be the primary basis for unity. In other words, is humanity one because the Church is meant to be one or is the Church one because of the unity of humanity? The debate related to that question was acrimonious. The proponents of the later view prevailed, and humanization, with its concomitant emphasis on issues of liberation and economic justice, became a central theme in ecumenical statements on evangelism. Indeed, for many, evangelism became humanization. As M. M. Thomas expressed it, "solidarity with all men in their struggle for fellowship. . . [is] within that context. . . witness to the saving act of God in Jesus Christ."⁷ The continuation of this study on the unity of humanity (although with a change

⁶ World Council of Churches, *Report of the Faith and Order Commission* (Geneva: WCC, 1959), 437-49.

⁷ M.M. Thomas, *Toward a Theology of Contemporary Ecumenism* (Madras: Christian Literature Society, 1978), 218.

of title to “The Unity of the Church and the Renewal of Human Community”), by recommendation of the WCC Vancouver Assembly, indicates that it is an area of continuing emphasis within the WCC.

A third strand of the debate grows out of the deliberations of the International Missionary Council and its continuation through the Commission on World Mission and Evangelism. From its inception at Jerusalem in 1928, the IMC expressed concern regarding the ethical implications of evangelism. It saw the goal of missionary evangelism as “the production of Christ-like character in individuals and societies and nations.”⁸ Throughout the sometimes heated debates on mission and evangelism at Tambaram, through all of its conferences at Whitby, Rolle, Willingen, and on until its merger with the WCC at New Delhi, the IMC focused on the implications of social justice for evangelism. One of the most significant conferences of the IMC, in terms of social justice, was Willingen. It offered a fresh basis for emphasis on social justice in the Trinitarian mission of God, and this in turn produced a final document calling for missions to “raise a prophetic voice against social, economic, and racial injustice.”⁹

A representative understanding of how the IMC/COWME strand of the debate affected the discussions can be seen in the later Bangkok and Melbourne conferences and in the document *Mission and Evangelism: An Ecumenical Affirmation*. At the time of the Bangkok conference the delegates concluded,

⁸ International Missionary Council, *The Jerusalem Meeting of the IMC*, vol. 3: *The Relation between the Younger and Older Churches* (New York: International Missionary Council, 1928), 407.

⁹ International Missionary Council, *Missions under the Cross: Addresses delivered at the Enlarged Meeting of the Committee of the International Missionary Council at Willingen, Germany, 1952; with Statements issued by the Meeting*, ed. Norman Goodall (London: Edinburgh House Press, 1953), 216.

[Salvation] offers a comprehensive wholeness in this divided life. . . . [It] affects the body and soul; comprises the individual and the society, even humankind and the groaning creation. . . . As evil works both in personal life and exploitative structures. . . so God's purpose manifests itself both in the justification of the sinner and in social and political justice. [This] demands. . . a matching comprehensive approach to their participation in salvation.¹⁰

In the view of the Bangkok statements, evangelism includes social justice by its very definition. Melbourne amplified this thinking when the delegates affirmed:

The unity and integrity of social action and evangelism has been suggested to us by the proposition that to issue a political challenge to the oppressor in the name of Christ may be the only authentic way of putting to him what it means to make Jesus Christ the commanding reality in his life.¹¹

Here as elsewhere the COWME documents speak with a common voice of "holistic mission." This integration of evangelism and social justice into a common task is a characteristic emphasis of the document of all units of the WCC.

A restatement of holistic mission in terms somewhat more acceptable to those outside the WCC has most recently been articulated in the *Affirmation* document. Though considered too "evangelical" by some within the WCC, and not evangelical enough by some outside the WCC, the document has gained broad acceptance. It states: "Churches are learning afresh through the poor of the earth to overcome old dichotomies between evangelism and social action. The spiritual gospel and the material gospel were in Jesus, one Gospel."¹² The characteristics which this document affirms as major tests of the implications of evangelism for social justice are solidarity with the poor and the struggle

¹⁰ World Council of Churches, *Bangkok Assembly 1973: Minutes and Report of the Commission on World Mission and Evangelism of the World Council of Churches* (Geneva: WCC, 1973), 88-89.

¹¹ World Council of Churches, *Your Kingdom Come: Mission Perspectives: Report on the World Conference on Mission and Evangelism, Melbourne, Australia, 1980* (Geneva: WCC, 1980), 218.

¹² World Council of Churches, *Mission and Evangelism: An Ecumenical Affirmation* (Geneva: WCC, 1983), 33.

for justice. It is interesting to note that *Affirmation* suggests that we learn what the true Gospel is from the poor. This methodology, which roots epistemology in praxis, is drawn from earlier Unity studies. It has much in common with various liberation theologies. This perspective came through in the recent meeting of the COWME at San Antonio in 1989. The “Message of the Conference” affirms that:

God calls us, Christians everywhere, to join in: proclaiming the Good News of God’s redeeming love in Jesus Christ; acting in solidarity with those who suffer and struggle for justice and human dignity; sharing justly the earth’s resources; bearing witness to the gospel through renewed communities.¹³

In summary, the WCC definition of holistic mission can be stated as our words and deeds in testimony to Jesus Christ and His Kingdom which, through the power of God results in the conversion of persons in their social context and in systematic social change through confrontation with the “powers.” This produces a tendency for those who define mission in these terms to stress service and action over verbal proclamation.

Evangelical Perspectives on Mission

Though the WCC may fairly be said to offer a representative view of a significant segment of the Protestant communities, there are a large block of Christians who often identify themselves as evangelicals (conservatives). The Evangelicals have spoken clearly on the implications of mission for social justice beginning with Wheaton 1966, their first major conference to address the question. Wheaton affirmed that Evangelicals “may have lost the biblical perspective and limited themselves only to preaching a gospel of individual salvation without sufficient involvement in their social and community responsibilities. . . . All evangelicals ought to stand openly and firmly for. . . all forms of social justice

¹³ World Council of Churches, *The San Antonio Report*, ed. F. R. Wilson (Geneva: WCC, 1990), 22f.

throughout the world.”¹⁴ Despite this strong statement, evangelicals did not respond clearly to such a call.

By the time of the Lausanne Congress of World Evangelization in 1974, there was a growing concern to restate evangelical understanding regarding evangelism and social justice. Under the leadership of John R. W. Stott and the prodding of a younger “radical discipleship” group, the Congress spoke clearly regarding justice, affirming a mandate from God to work for justice and reconciliation. They expressed “penitence” for neglecting justice and for often regarding evangelism and “social concern” as mutually exclusive. “Although reconciliation with man is not reconciliation with God,” they concluded,

nor is social action mission, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. . . . The salvation we claim should be transforming us in the totality of our personal and social responsibilities.¹⁵

In this view there are two mandates linked in the Gospel. One mandate is for evangelism, which is defined in terms of verbal proclamation of salvation, and the other is in terms of action for justice.

The Evangelical view has continued to evolve as is evidenced by the Consultation on Social Responsibility which was held in Grand Rapids in 1982, and the Wheaton Conference of 1983. At Grand Rapids, the Lausanne Committee attempted to rethink the relationship between evangelism and social justice. It called for involvement in “relief, aid,

¹⁴ “The Wheaton ‘66 Statement,” In *The Church’s World Wide Mission: Proceedings of the Congress on the Church’s Worldwide Mission*, ed. Harold Lindsell (Waco: Word Books, 1966), 234.

¹⁵ Athol Gill, “Christian Social Responsibility,” in *The New Face of Evangelicalism: An International Symposium on the Lausanne Covenant*, ed. C. Rene Padilla (Downers Grove, Ill.: InterVarsity Press, 1976), 87-88.

development, and the quest for justice and peace.”¹⁶ Again the logical priority of evangelism is affirmed, though the two are considered inseparable in practice. In picking up the word “solidarity,” the paper moves evangelicals into a linguistic agreement with WCC documents that had been lacking.¹⁷ It is evident that some consensus is emerging between Evangelicals and the WCC in that both are perceiving the world’s cry for social justice as profoundly important, and both are agreeing that, at least in practice, the claims of social justice are integral with evangelism. Viewpoints of social concern between Evangelicals and Ecumenicals, however, are different from each other. Evangelicals, on the one hand, emphasize moral issues such as abortion, family values, illiteracy, the gross violation of human rights, and the violence and conflict within many of our societies.¹⁸ On the other hand, Ecumenicals focus on social justice such as hunger, malnutrition, unemployment, deprivation, starvation, and the social, economic and political structures of our society pervaded by injustice.

Even clearer evidence of this convergence can be noted in the Wheaton 1983 document, *The Church in Response to Human Need*. That document, while stopping short of using terms such as “liberation,” speaks of “transformation” and rejects “development” as a non-biblical category. It further argues that “either we challenge the

¹⁶ Consultation on the Relationship between Evangelism and Social Responsibility, *Evangelism and Social Responsibility: An Evangelical Commitment*, Lausanne Occasional Papers, 21 (Wheaton, Ill.: Lausanne Committee for World Evangelism, World Evangelical Fellowship, 1982), 16 (hereafter cited as CRESR).

¹⁷ *Ibid.*, 58.

¹⁸ World Evangelical Fellowship, Theological Commission, Unit on Ethics and Society, “A Statement of Intent,” in *Bring Forth Justice*, by Waldron Scott (Grand Rapids: Eerdmans Publishing, 1980), 277-78.

evil structures of society, or we support them.”¹⁹ The document carefully summarizes the emerging evangelical view by noting:

If others have overemphasized the present, the societal and physical, we ought to confess that we have tended to neglect those dimensions of the biblical message. . . . We joyfully proclaim that the Kingdom has broken into human history in the resurrection of Christ. . . both judging and transforming the present age.²⁰

Such a transformationist view may offer a variable bridge between Evangelicals and those in the WCC. The current Evangelical consensus on the relationship between evangelism and social justice can be as derivative. In this view social justice rests on God’s gracious call to follow Christ. That call when accepted begins a process of transformation in personal lives and community relationships and ought to lead to personal and corporate action in meeting human needs. That call also carries an element of prophetic judgment on all systems of the world. Such a view does expect that the Church will be an influence in and participation in society in order to support and work for a just society.

This “transformations” Evangelical view was also present at the recent, international conference in Manila (July 1989) known as Lausanne II. While affirming the original Lausanne Covenant, the newer conference went on to affirm the “Manila Manifesto.” According to this document, “The authentic gospel must become visible in the transformed lives of men and women” and “Evangelism is primary because my chief concern is with the gospel.”²¹ Evangelical and Ecumenical have converged, but not met - - at least not yet.

¹⁹ “The Wheaton ‘83 Statement,” in *The Church in Response to Human Need*, eds. Vinay Samuel and Chris Sugden (Grand Rapids: Eerdmans Publishing, 1983), 254.

²⁰ Ibid.

²¹ J. D. Douglas, *Proclaim Christ Until He Comes* (Minneapolis: World Wide Publ., 1989), 30.

Roman Catholic Perspectives on Mission

Roman Catholics have approached the question of the relationship between evangelism and social justice in a somewhat oblique fashion by restating the terms. Among Roman Catholic missiologists, evangelization is defined more broadly, including proclamation, teaching, service and social action. The ordering of human society is most often understood to derive from God's order and the Church is understood as a sacramental sign for the nations. As a matter of fact, an official belief of ecumenism in some Roman Catholics is a world-wide Catholicism. They are spreading Catholicism in the world and building a world-wide faith. They think they are the one true church and Protestants are an offshoot of the church. According to Ernst Kinder,

They obstinately refuse to participate in the ecumenical movement in any kind of organizational way, as in the World Council of Churches. During the last few years, at any rate in its official pronouncements, the attitude of the Roman Catholic Church seems to have become even more rigid. At the time of the Hitler regime and just after the war there was considerable rapprochement between the confessions; but today they have grown apart again. This is true, in any case, of certain official authorities of the Church and of their policy, particularly in the realm of publicity and church politics.²²

Recent documents, nevertheless, echo many of the concerns of the ecumenical Protestant community. Problems seem to be dealt with from a more general focus, at least in major documents.²³ *Gaudium et Spes*, "The Pastoral Constitution on the Church in the Modern World," speaks of the yearnings of humanity for a just order. It speaks of the

²² Ernst Kinder, "Protestant-Roman Catholic Encounter: An Ecumenical Obligation," *Ecumenical Review* 7 (July 1955):338.

²³ Jose Miguez Bonino, *Doing Theology in a Revolutionary Situation* (Philadelphia: Fortress Press, 1975), 32f.

Church's labor in participation in society, but it does not cite a specific economic or political order as Christian.²⁴

Evangelii Nuntiandi, the official Vatican paper "On Evangelization," offers a clear definition of Roman Catholic thinking on this subject. Evangelism is, "bringing the Good News into all strata of humanity. . . transforming from within. . . the church evangelizes when she seeks to convert."²⁵ In 1974, the Synod of Bishops offered this assessment of the call to social justice: "The Church . . . can do much to bring about the integral salvation or the full liberation of all men. . . . She can (work) to eliminate the social consequences of sin which are translated into unjust social and political structures."²⁶ The balance of these statements is evident. Taken as a whole the various documents call for interior spiritual change and exterior attack on social problems.

A continuing point of tension within the Roman Catholic tradition has been between the moderating official positions and the more radical liberationist theology. It appeared following the Medellin conference, in 1977 that the Church was embracing the liberationist position, especially when under John Paul II in 1984, the Vatican published an "understanding" on liberation theology. The document upheld a modern Christian position in relationship to Marxist social analysis and attacked liberation theology for having "a tendency to identify the Kingdom of God and its growth with the human liberation movement. . . ." Particularly it attacked the theory of class struggle as a myth

²⁴ Donald M. McGavran and Arthur Glasser, *Contemporary Theologies of Mission* (Grand Rapids: Baker Book House, 1983), 200f.

²⁵ Pope Paul VI, *On Evangelization in the Modern World: Apostolic Exhortation: Evangelii Nuntiandi* (Washington, D.C.: U.S. Catholic Conference, 1976).

²⁶ The Synod of Bishops, "A Declaration of the Synod," *International Review of Mission* 54 (July 1975), 311.

and liberationist hermeneutic as “reductionist.”²⁷ While this critique of liberation theology has validity, it is contradicted by the liberation theologians who stress the inadequacies of a more moderate pact. The debate in some ways parallels the one among Protestants, which raises the same questions of whether the Church should speak from a transcendent or immanent position in society.

Convergence of Mission Perspectives as Holistic Mission

It is not possible to entirely harmonize the varying perspectives on the relationship between evangelism and social justice which exist among the participants in this debate. Though many Ecumenicals focus on social participation and many Evangelicals and Roman Catholics concentrate on evangelism, there is a point of convergence, a convergence which centers on the definitions of mission. Mission theologies - - Ecumenical, Evangelical, and Roman Catholic - - tend to offer a holistic and integral view of mission which integrates evangelism with social concern.

A holistic view of mission has been in evidence in ecumenical circles since the mid-1970s, more particularly since the Nairobi Assembly of the World Council of Churches (WCC). A document, “Confessing Christ Today,” that came out of the Nairobi Assembly of the WCC, holds an inclusive view of mission:

The Gospel always includes: the announcement of God’s Kingdom and love through Jesus Christ, the offer of grace and forgiveness of sins, the invitation to repentance and faith in Him, the summons to fellowship in God’s saving words and deeds, the responsibility to participate in the struggle for justice and human wholeness, and a commitment to risk life itself.²⁸

²⁷ John Paul II, “Instructions on Certain Aspects of Liberation Theology,” *National Reporter*, Sept. 1984, 21.

²⁸ World Council of Churches, *Breaking Barriers: The Official Report of the Fifth Assembly of the World Council of Churches, Nairobi 1975*, ed. David M. Paton (London: SPCK; Grand Rapids: Eerdmans, 1976), 52.

That document calls attention to the fact it is the whole church that communicates the whole gospel to the whole person and to the whole world using a “holistic methodology.”²⁹

Similarly, in the 1982 *Mission and Evangelism* document, mission must be seen from a holistic perspective. It states, among other things:

There is no evangelism without solidarity; there is no Christian solidarity that does not involve sharing the knowledge of the kingdom which is God’s promise to the poor of the earth. There is here a double credibility test: A proclamation that does not hold forth the promises of the justice of the kingdom to the poor of the earth is a caricature of the Gospel; but Christian participation in the struggle for justice which does not point towards the promises of the kingdom also makes a caricature of a Christian understanding of justice.³⁰

A similar turning of the tide, in evangelical circles, was taken at a World Evangelical Fellowship consultation of 1983 in Wheaton devoted to “The Church in Response to Human Need.”³¹ The *Wheaton ‘83 Statement*, paragraph 26, declared,

Evil is not only in the human heart but also in social structures. . . . The mission of the church includes both the proclamation of the Gospel and its demonstration. We must therefore evangelize, respond to immediate human needs, and press for social transformation.³²

For the first time in an official statement emanating from an international evangelical conference, the perennial dichotomy between evangelism and social involvement was overcome.

²⁹ Lourdino A. Yuzon, “Towards a New Understanding of Evangelism,” *Asia Journal of Theology* 1 (April 1987): 115.

³⁰ WCC, *Mission and Evangelism*, 34.

³¹ This was one of three parallel “tracks” of a conference which met under the overall theme of “The Nature and Mission of the Church.” See Vinay Samuel and Chris Sugden, “Evangelism and Social Responsibility: A Biblical Study on Priorities,” in *In Word and Deed*, ed. Bruce Nicholls (Grand Rapids: Eerdmans Publishing, 1986), 189-214.

³² “The Wheaton ‘83 Statement,” 26.

A similar convergence of ideas is witnessed in Catholicism. *Evangelii Nuntiandi*, in particular, underscores the important advance in Catholic thinking that took place since Vatican II.³³ Pope Paul VI, in his *Evangelii Nuntiandi*, claims Jesus was the first and the greatest Evangelizer, and that mission involves the proclamation of the Kingdom. For him, salvation which is the “kernel and center of the Good News” implies no less than the conversion and transformation of the world. For Pope Paul VI,

Mission... is a complex process made up of varied elements: the renewal of humanity, witness, explicit proclamation, inner adherence, entry into the community, acceptance of signs, apostolic initiative.³⁴

Mission, after all, in the holistic perspective, is described as evangelism plus social involvement.³⁵ The first refers to the commission to announce the Good News of salvation through Jesus Christ; the second calls Christians to responsible participation in human society, including working for human well-being and justice.³⁶

Churches - - Evangelical, Ecumenical, and Roman Catholic - - are learning afresh to overcome the old dichotomies between evangelism and social action. The “spiritual Gospel” and “material Gospel” were in Jesus one Gospel.”³⁷ The alternative “between evangelism and humanization, between interior conversion and improvement of conditions, or between the vertical dimension of faith and the horizontal dimension of love” is untenable.³⁸ It therefore makes sense that the mediating of “holistic,” “integral,”

³³ Pope Paul VI, *Evangelii Nuntiandi*.

³⁴ Ibid., 19.

³⁵ David J. Bosch, “Evangelism: Theological Currents and Cross-currents Today,” *International Bulletin of Missionary Research* 11 (July 1987): 99.

³⁶ Bassham, 343.

³⁷ WCC, *Mission and Evangelism: An Ecumenical Affirmation*, 33.

³⁸ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, N.Y.: Orbis Books, 1991), 408.

“total,” and “comprehensive” mission is increasingly identified as the terms of mission, in this way overcoming the inherent dualism in the traditional models.³⁹

³⁹ Ibid., 399.

Chapter 4

A Survey of the History and Practice of Mission in the Korean Methodist Church (KMC)

A Historical Survey of KMC's Theology of Mission

The history of the Korean Methodist Church history can be rewritten from the perspective of holistic mission. This short history demonstrates how verbal proclamation and social participation have developed and disappeared in the one hundred year history of the Korean Methodist Church. On the basis of the relationship between evangelism and social participation, Hong K. Kim divided the history of the Korean Church into five stages: "Early Korean Church, the Age of Healthy Evangelicalism, Unhealthy Evangelical Movements, the Dark Age, and the Age of Polarization of Mission."¹ According to Kim's classification, I will survey mission's history in the KMC.

Early Korean Church: 1885-1906

The first American missionaries to Korea, Henry G. Appenzeller and Horace G. Underwood, came to Korea at the same time on Easter morning, April 5, 1885.² During the previous year, in 1884, the first resident medical missionary, Horace Allen, arrived in Korea to do medical missionary work. The theological background of these missionaries was a kind of pietistic evangelicalism which included revivalism, individualism, and dualism.³ Underwood, the Presbyterian missionary, was a type of Methodist. His nickname was "the roaring Methodist" and "the Methodist preacher of the Presbyterian

¹ Hong Ki Kim, *Sekye Kidokkyoeui Yoksaiyagi* [A Christian history of the world] (Seoul: Jerusalem, 1992), 224-38.

² Kyung-bae Min, *Hankuk Kidokkyohoesa*, [A history of the Korean Church] (Seoul: Christian Literary Society of Korea, 1973), 126-27.

³ Kenneth. S. Latourette. *A History of the Expansion of Christianity*, vol. 4 (New York: Harper & Bros., 1945), 336.

mission."⁴ Appenzeller was a pietistic evangelist as well. Even though he was concerned with the cultural reformation of Korea, his main concern was the spiritual salvation of individual souls. His decision to become a missionary was influenced by the nineteenth century American revival movement. The missionaries emphasized verbal proclamation rather than social participation.⁵ The seeds of pietistic faith have grown very well in Korea. They did not concern themselves with politics; they wanted the Korean Church to be non-political, so they asserted an attitude of strict neutrality.⁶ One day, Park Song-chun, who belonged to the lowest class of butchers, attended a "Common Meeting" which was called to declare independence from Japan. He initiated the liberation movement among butchers from 1895 to 1898. After this event, the Presbyterian Mission Board recommended a policy of separation of religion and politics. Korean Christians were requested to read the following passages: Rom. 13:1-7; 1 Tim. 2:1-2; 1 Pet. 2:13-17; Matt. 22:15-21; John 18:36, etc. All of these texts imply obedience to authority. The missionaries intended to save the Korean church from political persecution.⁷ From 1885 to the beginning of the Japanese rule, however, the members of Christians rose rapidly because of the emotional shock resulting from Japanese annexation. Numbers of Koreans hoped that, in Christianity, they would find the answer to national weakness and their own

⁴ Min, 164.

⁵ Hong Ki Kim, 225.

⁶ Min, 164.

⁷ Chai-yong Choo, "A Brief Sketch of Korean Christian History from the Minjung Perspective," in *Minjung Theology*, ed. Yong Bock Kim (Singapore: Commission on Theological Concerns, Christian Conference of Asia, 1981), 76-77.

personal insecurity.⁸ So, they were motivated by the desire for protection and the desire for relief from political oppression.⁹

The evidence of social involvement is noted from the earliest years of the Korean church. Methodist young men participated in military training to fight against Japanese colonial power, meeting at the Sang Dong Methodist Church.¹⁰ Thus, Korean Christians were interested in social participation, whereas American missionaries were concerned about verbal proclamation.¹¹ The missionaries believed that the essence of Christian spirit is based on mission and believed that a lack of missionary spirit represented a lack of Christian belief.¹² Therefore, the non-political concern of missionaries and the political concern of Korean Christians, the personal holiness factor and the social justice factor, were the basis of a split and conflict with each other.

The Age of Healthy Evangelicalism: 1907- 1919

According to Albert Outler, “Wesleyan evangelicalism” was “healthy” because internal faith necessarily expressed external social action. For John Wesley, the essence of faith is internal but the evidence of faith is external. There is a harmony and combination of internal faith and external action. Outler also points out that “unhealthy evangelicalism” demonstrates self-righteousness.¹³ From 1907 to 1919, the Korean church has shown a “healthy evangelicalism” through the integration of evangelism and social participation.¹⁴

⁸ Kenneth Scott Latourette, *Christianity in a Revolutionary Age*, vol. 4: *The 19th Century Outside Europe* (Grand Rapids: Zondervon Publishing House, 1976), 449.

⁹ Lakjoon George Paik, *The History of Protestant Missions in Korea, 1832-1910* (Seoul: Yonsei University Press, 1929), 102.

¹⁰ *Ibid.*, 129.

¹¹ Hong K. Kim, 226.

¹² Paik, 356.

¹³ Albert Outler, *Evangelism in the Wesleyan Spirit* (Nashville: Tidings, 1971), 284.

¹⁴ Hong K. Kim, 228.

At this time, the missionaries made conscious efforts to bring about a deepening spiritual experience.¹⁵ Politically, the Japanese protectorate which was established in 1905, resulted in annexation in 1910, and the political independence of the country was terminated.¹⁶ The people were in dire need of sympathetic friends and hope-restoring encouragement. L. George Paik describes this mood in his book, *A History of Protestant Mission in Korea*:

National humiliation induced melancholy and the intense hatred of the unconquerable enemy produced a deep sense of fear. Thus, the problem of the Korean people was basically a spiritual one.¹⁷

From this situation, the revival movement began in 1903, when a group of missionaries of the Methodist mission met for a week of prayer and Bible study at Wonsan. Among them, Dr. Hardie, a Canadian Methodist Missionary, made an acknowledgment of his missionary failure and of its cause. From that meeting, spiritual revival was initiated by Hardie's testimony. The members of both the Methodist and Presbyterian missions invited Dr. Hardie to lead them in August of 1906.

The missionaries made special efforts to bring their hopes to fruition during the time of the annual Bible Training Class, which met at P'youngyang at the beginning of January, 1907. The evenings were entirely devoted to special evangelistic preaching. At one of the evening meetings, a church officer rose and confessed a grudge which he had against a missionary and implored the latter's forgiveness. As the missionary stood and began to pray, a strange emotion overtook the audience. The whole audience began to pray out loud in unison. L. George Paik wrote in his book,

¹⁵ *Ibid.*, 370.

¹⁶ Paik, 357.

¹⁷ *Ibid.*, 367.

Not confusion, but a vast harmony of souls and spirit, a mingling together of souls moved by an irresistible impulse of prayer. While this message was carried from place to place, longing and desire for the spiritual experience were created in the minds of the people in the country.¹⁸

This great awakening marked the beginning of the spiritual rebirth of the Korean Church.

Through this effort, the Korean Church grew rapidly and came to exercise a strong power over the people of Korea. This evangelical movement eventually brought the various groups together against Japanese colonialism. The power of evangelization helped coalesce the strong power of social activity which in turn helped realize political liberation.¹⁹

One of the channels of the Independence Movement of 1919 was the Korean Church, in which the affirmation of eternal life brought about the appearance of active social participation in the liberation movement.²⁰ Sixteen Christian leaders out of thirty-three national leaders signed the statement of the declaration of independence which Nam-sun Choi wrote.²¹ Among those sixteen Christian national leaders, eight leaders graduated from the Methodist Theological Seminary. This movement was an inter-faith movement in which Buddhist leaders, Chondogyo (Dong-Hak founded by Choe Suun, a Syncretic religion of Confucianism, Buddhism, Taoism and Christianity) leaders, and other leaders joined together. Most Korean people who participated in this movement experienced quite a lot of suffering. The most tragic event of persecution in that year was the fire of the Jae Am Methodist Church. Japanese policemen set fire on the chapel with twenty-

¹⁸ Ibid., 371.

¹⁹ Hong K. Kim, 229.

²⁰ Ibid., 230.

²¹ Paik, 380.

seven young Methodist Christians and Chondogyo young men inside.²² With rifles and knives, the Japanese policeman killed those who survived the fire. Chun Dong Rye, a wife of one of the martyrs, still lives in that town. She said she has never found the body and bones of her husband and the other men because the Japanese policeman hid them in a secret location.

Such courage, even to meet death for the cause of Korean independence, resulted from the deep personal experience of faith. Kwan Soon Ryu, a famous female leader of this movement who was sixteen years old at that time, prayed deeply in the mountains, "God, give a spiritual power to cry out for liberation just like Joan of Arc."²³ Joong Kun Ann who assassinated Ito Hirobumi, a Japanese political leader, prayed, "Oh! Heavenly Father, at last the tyrant died. Thank you."²⁴

In them there was no gap between inner faith and social action. Introverted evangelical faith must be linked with extroverted social action. They believed that evangelical faith and social justice were one.²⁵ During that period, the Korean Church was held in high esteem by the Korean people. It was indeed "the light and the salt" of the earth. This was the period in which mission was most balanced in the history of the Korean Church, and the numbers of Korean Churches grew rapidly. In 1900, the number of Roman Catholics

²² Min, 257.

²³ Choon B. Kim, *Hankuk Kidokkyo Soonansahwa* [Persecution stories of the Korean Churches] (Seoul: Sung Moon Hak Sa, 1969), 73.

²⁴ Min, 188.

²⁵ Hong K. Kim, 231.

totaled 42,000 and in 1911, 77,000.²⁶ In 1914, the number of Protestants was approximately 96,000.²⁷

Unhealthy Evangelical Movements: 1920-1944

After the Independence Movement of 1919, many Korean people crowded into the churches, but Korean Christians were not trained theologically and they basically enjoyed the emotional mystical experiences. According to Outler, this time was the age of “unhealthy evangelicalism.”²⁸ Under the Japanese military rule the Korean Church was afraid to participate in social action; therefore, it became more mystical. The factor of inner holiness was extremely developed, whereas the factor of social action was almost shaded.²⁹

The most typical mysticism of Korea was encouraged by a Korean Methodist minister, Rev. Yong Do Lee. It was a mysticism of the suffering Christ which imitated the crucified Christ on the cross.³⁰ He emphasized the mystical union with God through the love of suffering. He, therefore, confirmed that love is more important than faith. Finally, he was condemned by the Korean Methodist Church and the Korean Presbyterian Church and was stoned to death by Korean Christians. He was thirty-three years old, the same age as Jesus Christ when he died. Kwang-soo Lee, a very prominent Korean writer, criticized the mysticism of the Korean Church, which has a dualistic and emotional tendency. He suggested that true Christianity is not emotional but rather an intelligent

²⁶ Paris Foreign Mission Society, *The Catholic Church in Korea* (Hong Kong: Nazareth Printing Press, 1924), 68.

²⁷ Latourette, *Christianity in a Revolutionary Age*, 449.

²⁸ Outler, 284.

²⁹ Hong K. Kim, 232.

³⁰ Min, 312.

faith which should confess Christian faith theologically. But Korean Christians related to the emotional ecstasy and mystical experiences rather than the biblical, theological and intelligent expressions of faith.

On the other hand, Mr. Lee argued against the dualistic thinking of the Korean Church, which divides sacred society and profane society completely and greatly separates physical tasks from spiritual tasks. He emphasized that one should not distinguish the works of God from the works of the world, because the works of God are to realize the better human welfare in this world. On the contrary, Korean Christians thought that only evangelism and service for God are only God's work and social involvement and secular business are not God's work. They never knew of the vocational life which Luther and Calvin emphasized: the Christian vocation of secular jobs.

Therefore, the Korean Church in this period resembled medieval mysticism's dualistic thought of spirit and flesh and its emotional ecstasy. Many Korean Christians, during this period, were not at all concerned with social participation and social welfare, and their ultimate concerns were individual salvation from this evil world and belief in the other-worldly Kingdom of God, which would take over this secular world, including the Japanese colonial government.³¹

Thus, the mystical Korean Church was the target of criticism by the Korean intellectual class; many intelligent young men left the church. These youth criticized the church as an other-worldly, emotional and individualistic church instead of a this-worldly, intellectual and social church in terms of social justice. Radical evangelization came to be transferred

³¹ Hong K. Kim, 233.

to mysticism; radical enthusiastic revival movements were connected with the Shamanistic ecstasy.

The other trial of the Korean Church was the problem of Shintoism, which required the worship of the Japanese emperor and the spirits of the imperial family. Most Korean Christians participated in the worship services of Shinto except for the minority group which Rev. Joo Kee-chul and Rev. Son Yang-won led. A Presbyterian minister, Rev. Joo Kee-chul, was killed and honored as a martyr. The Union Committee of the Korean Church to Worship Shinto was organized by the imposition of the Japanese government. In 1945, all denominations were united through this committee.³² The Korean Methodist Church submitted to Shinto worship at the Third Annual Conference (1938). At that time Yang Joo-sam, the first bishop of the Korean Methodist Church, stated that Korean Methodists were Christians and also the people of the Japanese. Methodist ministers and lay people all agreed to attend the services of Shinto without any struggle.³³

After the organization of the new Union Committee, all the books of the Old Testament and New Testament, except for the four books of the Gospels, were forbidden in churches. The Korean Christian, in particular, couldn't read Exodus, Daniel and the Revelation of John, which emphasize the end of this world or the hope of the Jewish nation. Many Christian leaders and church members had been changed to a very corrupt faith. They believed in a different God and a different religion from Japanese Christianity.

³² Min, 359.

³³ Ibid., 345. On the contrary, the Korean Presbyterian Church experienced trial and persecution. Presbyterian missionaries fought against the Japanese government, and the Japanese government closed mission schools (schools of p'youngyang, Yon Hee Jon Moon, Severence Medical School and Jong Shin School). But the Presbyterian Church also had to agree to worship of Shinto in the General Conference of 1938.

As a result, the Korean Church was very corrupt at this time. The most unhealthy evangelical phenomena had arisen. The Church wanted the faith of ease more than suffering, and it preferred compromise to justice. Moreover, it transformed the healthy movement of the Holy Spirit into a Shamanistic, individual and mystical movement. Therefore, it appeared outwardly very faithful, but inwardly it was void of any power.

The Dark Age: 1945-1959

The liberation of Korea from Japanese colonialism came from God's providence like a thief in the night.³⁴ With the division of North and South Korea, however, the Korean Church also experienced divisions. Particularly, the Presbyterian Church was divided into several denominations. In 1982, there was a total of thirty-two denominations in the Presbyterian Church and, at present, Korean Christianity has more than sixty denominations, covering a Protestant mission history of one hundred years.³⁵

During the Korean War, Korean Christians experienced much suffering under the communists of North Korea. Many ministers and Christians were killed; 177 Presbyterians, 44 Methodists, and eleven other Christians. Two hundred sixty-seven chapels were either burned down or lost.³⁶

During the Korean War, Korean Presbyterian churches were divided into three denominations - - the Goshin Presbyterian Church, the Kidokkyo Presbyterian Church and the Yesukyo Presbyterian Church. The causes of division were rooted in part on theological methodologies: the Goshin Presbyterian Church was concerned with conservative fundamentalism; the Kidokkyo Presbyterian Church emphasized liberal

³⁴ Suk-Hun Ham, *A Korean History in Meaning* (Seoul: Jae Ill Press, 1965), 332-34.

³⁵ Hong Ki Kim, 235.

³⁶ Min, 349.

theological methodology; and the Yesukyo Presbyterian Church stood for the perspective of orthodoxy. Rev. Jae Joon Kim, a leader of the Kidokkyo Presbyterian Church said, "Even though we are very similar to Orthodoxists in the contents of theology, we are very different from them in the dimension of theological methodology."³⁷

The secularization of the Korean Church does not have a positive meaning because the modern Korean Church is a powerless Church which is blinded by its drive to gather money and to obey unjust governments. Korean Christians were asked to be loyal to the existing government by the missionaries in the early years of the development of Christian communities. The missionaries often advised the people to avoid political involvement which opposed the government.³⁸ This type of conservative attitude has continued to the present day. The Korean Protestant Church never speaks out against the unjust Rhee Sung-man government; it rather aligns itself with that government.³⁹

Furthermore, just like the medieval Church, the Korean Church of this era was very corrupt; it enjoyed its bureaucratic and financial security. Secular politics used the church and the church took advantage of the government.

The Korean Church, at that time, was not concerned with social justice and human rights; it only emphasized the evangelization of the nation in terms of verbal proclamation. The Korean Christians' style of faith was one of settling down in other-worldly pietism; they obeyed the authorities and didn't concern themselves with social evil. The Korean society needed the dynamics to transform its immoral society to a new moral society;

³⁷ Ibid., 375.

³⁸ Wi-Jo Kang, "The Relationship between Christian Communities and Chung Hee Park's Government in Korea," *Missiology* 9 (April 1981): 345-57.

³⁹ Hong K. Kim, 235.

namely, the Korean Church should have had an ecclesiological understanding of unity and mission to realize the divine will in Korean society. Therefore, the ecumenical movements had to emerge as the main projects of the modern Korean Church.

The Age of Polarization of Mission: 1960-the Present

With the Student Revolution of April 19, 1960, the modern Korean Church was awakened from its passivity and lack of social concern. The mission of Christianity was reinterpreted in a new social context. Korean Christians should be concerned with involvement in political, economic, and social development. An industrial ministry began an effort to restore the human rights of poor workers in poor economic situations. The women's liberation movement attempted to realize the social equality of Korean women. Political revolutionary movements developed in the modern church to create a free democratic society. The Christian community accused the government of President Chung Hee Park and his Democratic Republican Party of injustice, oppression and cruelty.⁴⁰

This movement developed through three channels: (1) the Protestant organization in which Rev. Hyung Gyu Park was a prominent leader; (2) the Catholic movement organized by Bishop Hak-soon Daniel Ji, a bishop of the Korean Catholic Church; and (3) the Christian student power organization which is connected with campus movements. The Christian missionaries in Korea joined together in criticizing the oppressive government. George Ogle and James Sinnot, vocal critics of the government, were finally expelled from the country.⁴¹

⁴⁰ Kang, 346.

⁴¹ Ibid., 352.

Therefore, this movement was an ecumenical movement. The ecumenical movement arose naturally as a result of the sufferings of injustice. Their ultimate concern is not a utopian political victory but the liberation in Christ of the Korean people from injustice, oppression and suffering. Korean Christians have used the method of consciousness-raising to awaken the oppressed people to their human rights and to organize the powers of the poor and the weak. Christian leaders and students have gone to the jails and have experienced significant suffering under the martial law of the military government, but they never have given up their just struggle for God. Thus far, they have willingly endured persecution for the sake of justice and Jesus Christ.

These individuals also have been persecuted by inner elements of conservative Christians who don't agree with their actions. Korean conservative Churches emphasize the extreme separation between politics and church and focus instead on pietistic and individual salvation. But the ultimate goal of these organizations is not a political utopianism, but rather an acknowledgment of the kingdom of God beyond history.

The situation of the modern Korean Church is very serious, because most modern Korean churches concern themselves generally with evangelization and inner holiness. While the social participation or humanization-oriented churches are the minority, the majority are conservative evangelical churches. Recently, the polarization of the two opinions has been more prominent.⁴² There is a serious conflict and split between traditional pietistic churches concerned about verbal proclamation, and ecumenical liberal churches interested in social justice.

⁴² Hong K. Kim, 237.

The contemporary conservative group emphasizes the construction of beautiful and rich church buildings, and they try to gather many members. They have early morning prayer meetings at four or five o'clock every day and three worship services during the week, Sunday morning, Sunday evening and Wednesday evening. Every Friday they have a class meeting and an all-night prayer meeting. Many young people crowd into the theological seminaries and each seminary has about one thousand students. They seem to be only interested in personal salvation, whereas ecumenical liberal churches appear to be only interested in social action and liberation. The Korean Church must overcome polarization and realize a new history of missionary responsibility in ecumenical harmony.

Through the military governments since 1960 Korean Christians have been experiencing the cross of liberation from injustice and want. Among the struggles of humanization and evangelization of the modern Korean Church, one should rediscover a new harmony between verbal proclamation and social participation because Korean Christians know these insights in the historical process. On the future horizon, the vision and the light of the missionary responsibility of the modern Korean Church should be further pursued and acted upon.

The Current Practice of Training Missionaries in the KMC

As suggested above, the history of the KMC shows a one-sided mission or bi-polarization between evangelism and social concern. The areas of foreign mission in the KMC are separated into (1) Asian-Pacific, (2) African, (3) Middle and South American, (4) North American, and (5) European. At present, the KMC focuses foreign mission on African and Asian-Pacific areas. The sequence for deciding to send missionaries is as

follows: mission region, missionary, and mission form (medical, education, agriculture centered). The next sequence is strengthening the relation with mission regions, domestic supporters, supporting churches, and supporting methods in the KMC. The last step is to train the missionary in culture, religion, history, politics, anthropology, and the local language of the mission region. After finishing these courses, the missionary is sent and the mission activity is begun. These processes in the KMC are the same for any region.⁴³

Recently, the KMC has become interested in the Communist areas of China and Russia in foreign missions. The first stage is in progress, with field surveys, missionary selection, mission region, and supporting methods.

Current mission training in the KMC is one to two years of education at officially recognized institutes and domestic-foreign adaptive training at the Mission Board of the KMC.

By analyzing the curricula of four officially committed institutions which the KMC recognizes for training missionaries, in this section I will survey the practice of mission in the KMC.

**Survey of the Curriculum of the Overseas Missionary Training Center
at the Korean Mission Strategy Institute⁴⁴**

This Training Center was established by the Korean Mission Strategy Institute (Rev. Yohan Lee) for nurturing leaders who will plant 2,000 churches by A.D. 2000 on the basis of 1 Tim. 2:4. This Center, therefore, helps missionaries to sow seeds of the Gospel, with

⁴³ Phil H. Yum, "Missiology: Policy and Practice," *Theology and the World* 29 (Fall 1994): 222.

⁴⁴ The Korean Mission Strategy Institute, *Pamphlet of the Overseas Missionary Training Center*, Seoul, Korea, 1995.

a faithful belief about the almighty God, among persons who endure hard situations (i.e., lack of support, religious persecution, economic hardship).

The purpose of education and training at this Center is three fold: (1) to train ministry skills in missionary evangelism, discipleship, church planting, and church growth; (2) to train missionaries to live and minister in other cultural areas; and (3) to train missionaries to communicate effectively in other cultural circles.

The time of education and training is one year. Education is separated as spring and fall semesters which consist of ten weeks respectively (every Monday 6-10 p.m.).

Educational content is mission theology and academic and theoretical curricula. Training is divided into community training and field fitting training which is composed of two weeks respectively.

Curriculum

Education: Mission Theology, Other Cultural-circle Communication, Leadership Theology, Church Growth, Mission History, Cultural Anthropology, Missionary's Life and Ministry, Mission Administration, Missionary's Calling, World Mission Information, Missionary's Cultural Adaptation, Discipleship.
Community Training: Conflict Management, Spiritual Warfare, Counseling and Internal Healing, QT Training, Human Relationship Training, Worship and Praising, Intercession.
Field Training: Church Planting Camp, Other Cultural-circle Discipleship, Language Training, Mission Vision.

Survey of the Curriculum of the International Mission Training Center at the Omega Mission Association⁴⁵

The Omega Mission Association was organized in 1973 by the Mission DaeMyung KMC (Rev., Hongseok Choi) for the purpose of coping with the ministry of exemplary world mission in accordance with the Great Commission. As the first missionary training

⁴⁵ The Omega Mission Association, *Pamphlet of the International Mission Training Center*, Goyang, Korea, 1995.

center belonging to the KMC, International Mission Training largely specializes in training small groups. The term of education and training is three semesters. Education during spring and autumn semesters is executed for twelve weeks respectively (every Thursday 2-8:30 p.m.). There is Overseas Field Training for Mission of three weeks. The educational curriculum of spring and autumn semesters in 1994 was as follows:

Spring Semester: Kenya Mission, Tanzania Mission Policy, Russia Mission Strategy, Discipleship I-XI, Thailand Mission Strategy, India Mission Strategy, Mission Ministry and Life, Mission and Team Management, Bible Translation Mission, Cultural Anthropology, Christianity and Other Religions, Hinduism and Syncretism, Mission and Mission Association, Local Church and World Mission, Missionary and Mission Report, Church Administration, Wesley and Church Growth, Mission, Photo-Slide and Communication.

Fall Semester: Role and Problem of Mass Communication in Mission, Mid-East Mission Situation and Strategy, Reality and Task of Northern Mission, Philosophy of Ministry, Mission Training, History of Mission I-II, Islam Mission I-II, The KMC's Mission Policy, Local Church and World Mission. Ministry and Life of Mission I-V, Ministry and Mission Training, Korean Church Mission Trends, Korea Mission and Hall Missionary I-II, Missio Dei I-II, Mission Ministry and Leadership I-II, WCC Trends and Mission, K.N.C.C. Trends and Mission, Ministry and Foreign Mission, Ideal Mission Training, Local Community Health, Jesus Culture and Mission, Indigenizational Theology I-II.

**Survey of the Curriculum of the JungDong Overseas Mission Training School
at JungDong Methodist Church⁴⁶**

At this very moment the prospect of mission by Korean Christians is predominantly bright. The JungDong Overseas Mission Training School was set up on the August of 1991 by JungDong KMC (Rev., Bongrok Kim) in order to educate and nurture long and short-term missionary candidates and the persons concerned in mission on the authority of Acts 26:18.

⁴⁶ JungDong Methodist Church, *Pamphlet of the JungDong Overseas Mission Training School*, Seoul, Korea, 1995.

The content of training is as follows: (1) understanding of basic mission theory for full-time missionaries, layman mission candidates, and participants in mission; (2) understanding of mission and training through studying many kinds of mission fields and other cultural and religious circles; and (3) field training practice. Training is divided into the basic and practical courses of two semesters made up of fourteen or sixteen weeks respectively (every Thursday 6:30-9:20 p.m.).

Training curricula of the first basic course of 1995 and the second practical course of 1994 were as follows:

Basic Course: Mission and Missionary, Understanding of Other Cultural Circles, Mission and Human Relationship, History of Mission, World Mission Situation and Qualification of Missionary, Mission and Culture, Contemporary Meaning of Mission and Evangelization, Mission and Psychology Understanding, Understanding of Other Religions(Comparative Religion), Modern Mission Theology, Mission Strategy, Missionary and Local Church and the Relation with Mission Institution, Mission by Job, Mission Field

Practical Course: Mission Strategy in Korean Church, QT, Human Relationship and Problem Solving, New Mission, Life Adaptation to Other Cultural Circle I-II, Reality and Task of Northern Mission, Personal Evangelism Training, Health and Sanitation(International Health), Communication and Evangelism, Missionary's Mental Health, Missionary's Personal Management, Mission by one's own expense, Short-Term Mission, Mission Field, Bible Translation.

Survey of the Curriculum of the Soongeu Global Missionary Training Institute at Soongeu Methodist Church⁴⁷

This institute was founded in 1992 by Soongeu KMC (Rev., Homoon Lee) with a view to training ministers and laymen who want to join in world evangelization in the twenty-first century on the grounds of Acts 1:8.

⁴⁷ Soongeu Methodist Church, *Pamphlet of the Soongeu Global Missionary Training Institute*, Incheon, Korea, 1995.

The term of training is classified into two semesters, which consist of fourteen weeks each (two times every week). Training curriculum of the first semester of 1995 was as follows:

Biblical Foundation of Mission, Philippine Mission, Missionary's Calling and Preparation, Mission Theology, World Missionary I-II, Adaptation to Mission Field, Africa Mission, Church Planting and Follow-up, Development of Mission Strategy, Bible Hermeneutics I-II, KMC's Mission Policy, Pauline Theology and Mission, Urban Mission, Missionary and Counseling, Personal Evangelism Method and Reality, Mission Administration, Understanding of Other Religions and Mission, Leadership and Motivation, Training of Human Nature, Survey of Mission Region, Small Group Nurturing Method.

Analysis and Evaluation of Curricula

As seen above, included in the programs are: curricula concerning mission theology, Bible and culture, cultural anthropology, other religions, theology and indigenization, syncretism, culture and Christ, study of mission region, mission history, mission policy, cultural adaptation and education, human relationship, spiritual training, discipleship, health management, field trip survey and training. But there is no curriculum regarding social participation. Curricula focused on verbal proclamation are various, while there is no curriculum about social participation. These programs are concentrated on the evangelism of a personal dimension, but programs about the mission of social dimension are not present. The KMC's missionary training does not overcome the understanding of traditional mission, which emphasizes the verbal proclamation centering on soul-winning. The KMC's mission policy understands mission in a narrow-minded concept. This is a one-sided mission. The content and direction in mission ministry of missionaries who are trained such as this is not clear. In the mission field, they do not have a theological

foundation when they organize the objectives of mission and design the programs of mission.

Contemporary mission requires social activities which are the function of social service in the Church. The Church devotes all her energies to mission of a socially, politically and culturally alienated class. The curriculum and mission activities to support those who are deprived of natural compensation because of non-democratic and authoritative social systems, the unjust status of human rights and the unfair distribution of wealth must be organized. Moreover, program and mission policy must consider issues such as women, youth, the old, oppression, lack of freedom, violence, and hatred. In other words, mission policy and missionary training programs are necessary for understanding the precise mission theology of the KMC.

Under a holistic mission theology, we must integrate evangelism with social participation and design programs of missionary training and mission policy. We must be aware that mission is more than soul-winning and church planting. We ought to think of mission as considering all things in the world, all of the social structures, all cultures and religions. In mission, we must take the vertical and horizontal dimensions into account. Under the above basic principle, program and mission policy must be established. Mission means that the Gospel becomes incarnate in our time. This means that the life of Christ and principle of salvation is incarnate, namely, embodied and realized in time and history. God's history of salvation makes progress in the world, which is the object of his love and, in the progress, the Church participates in the shape of a serving institution. The aim of holistic mission is to build the kingdom of God. In other words, the basic purpose of

mission, whether it is personal and social or political, is human well-being which makes life full and rich.

When we establish detailed mission theology or education and training courses for missionaries, the basic theology should accordingly be based on holistic mission. This is the major premise of mission practice. As these concepts are clearly arranged, it seems that we can set up effective missionary training and mission policy.

Chapter 5

An Outline of Holistic Mission Theology and a Guideline for Training Missionaries in the KMC

Until now, I discussed the biblical foundation and theological perspectives on holistic mission and surveyed the history and practice of mission in the Korean Methodist Church. In this chapter, I suggest an outline of holistic mission theology and a guideline for missionaries training in the KMC.

An Outline of Holistic Mission Theology

Definition of Holistic Mission

According to David Bosch, mission is “the total task which God has set the Church for the salvation of the world.”¹ Mission means being sent by God to love, to serve, to preach, to teach, to heal. Mission, therefore, is telling and doing the gospel of the kingdom of God, in order that by the power of the Holy Spirit persons and structures may be converted to the lordship of Jesus Christ. This definition sees mission as a two dimensional phenomenon having to do with telling and doing the good news about God’s reign over the universe through Christ.

Holistic Mission integrates proclaiming the gospel, inviting people to respond to Christ as Savior and Lord with involvement in action for justice, and bringing social transformation to structures and communities. Evangelism and social concern, in other words, are important parts of holistic or integral mission.

¹ Bosch, “Mission and Evangelism,” 169.

It is important to see that verbal proclamation is one essential component of holistic mission but also that it is not the only way we share the Gospel. Jesus, surely, is the best illustration of how to communicate the Good News. If anything is clear in Jesus, it is that he announces the kingdom by word and deed. God Incarnate (perfect combination of logos and action) shared the Good News by verbal proclamation and visible demonstration. In *Mission and Evangelism*, the World Council of Churches insists that the call to conversion is “addressed to nations, groups, and families.”² David Watson claims that “communities, cities, nations, conglomerates must not only be analyzed as sinful but must be called to repentance, and can be expected to repent. Their salvation, along with that of individuals, is to be nurtured.”³

The practice of the holistic mission of the church has always included both evangelism and social responsibility. Thus holistic mission in practice has always included activities which seek to bring both personal and social change. By personal change we mean a change in the total relationships of an individual with God, others in society and with the creation. By social change we mean a change in society, a community of peoples. We understand society to be a people in relationships which are expressed in and reinforced by structures, culture and world-view.⁴ Social change addresses these relationships in society and their expressions. The relationship between evangelism and social responsibility in the holistic mission of the church is a question of the relationship between

² Sect. 12; also sect. 15.

³ David L. Watson, “Prophetic Evangelism” in *Wesleyan Theology Today*, ed. Theodore Rynyon (Nashville: Kingswood Books, United Methodist Publishing House, 1985), 222.

⁴ G. Duncan Mitchell, “Society,” in *Dictionary of Sociology*, ed. G. Duncan Mitchell (Chicago: Aldine Publishing, 1968), 195.

those activities which are aimed at changing people and those activities which are aimed at changing society.

Relationship between Evangelism and Social Concern

Evangelism and social concern are not identical. They are distinct, approximately equally deserving of resources, and are inseparably interrelated.⁵ Evangelism and social concern are inseparable partners. “Good News and good works,” says the Manila Manifesto, “are inseparable.”⁶

To insist on a distinction between evangelism and social action is not, however, to draw that distinction exclusively at the point of verbal proclamation versus visible demonstration. Both Jesus’ actions and his words were central to his announcement of the kingdom. Paul explicitly says that he led the Gentiles to faith “by word and deed” (Rom. 15:18-20). A wealthy, uncaring church that shares only words with the starving will rightly fail because its very life denies its message. As John Stott said in his plenary address at Lausanne, “we can evangelize by word of mouth, . . . by print, picture and screen, by drama. . . , by good works of love, by a Christ-centered home, by a transformed life.”⁷ Word and deed belong together.

The proper way to distinguish evangelism and social action is in terms of intention. Evangelism is that set of activities whose primary intention is inviting non-Christians to

⁵ “Statement of the Stuttgart Consultation on Evangelism,” in *Proclaiming Christ in Christ’s Way: Studies in Integral Evangelism*, eds. Vinay Samuel and Albrecht Hauser (Oxford: Regnum, 1989), 215.

⁶ World Evangelical Fellowship, *The Manila Manifesto: An Elaboration of the Lausanne Covenant fifteen years Later* (Pasadena, Calif.: Lausanne Committee for World Evangelization, 1989), sect. 4.

⁷ John Stott, “The Biblical Basis of Evangelism,” in *Let the Earth Hear His Voice: International Congress on World Evangelization, Lausanne, Switzerland*, ed., J. D. Douglas (Minneapolis: World Wide Publications, 1975), 69.

embrace the Gospel of the kingdom, to believe in Jesus Christ as personal Savior and Lord, and join his new redeemed community.⁸

Social concern is that set of activities whose primary goal is improving the physical, socio-economic and political well-being of people through relief, development, and structural change. In real life, of course, these two sets of activities are seldom if ever neatly and tightly separated. People who are known to love Jesus do social action - - often explicitly in his name. Frequently, the same people in the same programs both offer relief and development and also invite non-Christians to accept Christ. Furthermore, this close interrelationship is usually highly desirable, but the fact that evangelism and social action are tightly interrelated does not mean that they are identical.

It is helpful to distinguish the primary intention from other related dimensions of the same activity. In his last work, published after his death, Orlando Costas argued persuasively that there is an evangelistic dimension to every task the church does.⁹ The primary intention of worship is to praise God. But worship, as the Orthodox especially insist, can have a powerful evangelistic dimension.¹⁰ The basic intention of sharing within the body of Christ is simply to be Jesus' new redeemed community. But mutual love and caring in the church frequently have a significant evangelistic dimension as the beauty and goodness of genuine Christian community attracts a broken world.

⁸ See the similar definition in William J. Abraham, *The Logic of Evangelism* (Grand Rapids: Eerdmans Publishing, 1989), 95. See also J. Stott, *Christian Mission in the Modern World* (Downers Grove, Ill.: InterVarsity Press, 1975), 38-40, who insists on defining evangelism in terms of the message, not the results.

⁹ Orlando E. Costas, *Liberating News: A Theology of Contextual Evangelization* (Grand Rapids: Eerdmans Publishing, 1989), 136ff.

¹⁰ See James J. Stamoolis, *Eastern Orthodox Mission Theology Today* (Maryknoll: Orbis Books, 1986), especially chap. 11.

Similarly, the primary intention of social action is preventing starvation, empowering people, and improving social structures so that persons created in God's image can enjoy more of the wholeness the Creator intended. Even if they never confess Christ, this improved material wholeness is a good desired by the Creator. It has its own integrity and worth quite apart from any evangelistic dimension. At the same time, the Christian who knows that the Creator also longs to live in eternal communion with every person will also rejoice in the fact that social action done by Christians in the name of Christ will often have a clear evangelistic dimension even though that is not the first (or only valid) reason for offering bread or justice.

Orlando Costas, I believe, is right:

Not everything that the church does is evangelization. The church is called to undertake several mission tasks. However, everything that the church is and everything that the church has been sent to do has an evangelistic dimension. . . . One ought not to confuse evangelization with the multiple mission tasks of the church. Nevertheless, we ought to recognize the evangelistic potential of all these tasks.¹¹

Costas, in fact, is using precisely the same distinctions as those used in the Grand Rapids Report on Evangelism and Social Responsibility (GRESR) issued by WEF and the Lausanne Committee for World Evangelization: "Evangelism, even when it does not have a primary social intention, nevertheless has a social dimension, while social responsibility, even when it does not have primarily evangelistic intention, nevertheless has an evangelistic dimension."¹²

¹¹ Costas, *Liberating News*, 136.

¹² Consultation on the Relationship between Evangelism and Social Responsibility, 24. For a similar statement to that of GRESR, see Leslie Newbigin, *One Body, One Gospel, One World* (London: International Missionary Council, 1958), 43.

Evangelism is not identical with social action but Christians are called to do both. Therefore, we should not regard social responsibility as merely a means or preparation for evangelism, nor as a manifestation or by-products of evangelism. Both evangelism and social action are a Christian's duty. Every Christian is a witness and every Christian is also a servant. In principle, every Christian should do both in whatever opportunities he is given. We need a broader term when we want to speak of both of them. I agree with John Stott that the word "mission" is perhaps the most helpful.

Mission refers to "the total task God has set the church for the salvation of the world, but always related to a specific context of evil, despair, and lostness."¹³ Jesus defined his holistic mission according to Luke 4:18f. He also says in John 20:21: "As the Father has sent me, so I send you." If anything is clear, it is that Jesus both preached and healed. Jesus explicitly said that he came both to proclaim the Gospel and to serve (Mark 10:45). If we are sent in the same way as Jesus, then our mission in the world includes both evangelism and social responsibility. In the end, Christian holistic mission works best when evangelism and social concern come together in the name and power of Jesus.

These two expressions of holistic mission, evangelism and social responsibility, are indeed genuinely different aspects of mission but since they are equally important we should never prioritize. We may also say that they are so intimately interrelated that it would be futile to try to unravel them. The relationship between evangelism and social involvement is more than one of mere partnership. A more appropriate metaphor would be that of marriage.¹⁴

¹³ Bosch, *Transforming Mission*, 412.

¹⁴ J. J. Kritzinger, "Mission and Evangelism: A Critical Appraisal of David's Views," *Missionalia* 18 (Apr. 1990): 146.

Evangelism

Bosch defines evangelism as "the activities involved in spreading the Gospel."¹⁵

Section 4 of the *Lausanne Covenant* defines evangelism in these words:

To evangelize is to spread the Good News that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe... evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God.¹⁶

Therefore, I understand that evangelism is the proclamation of the Gospel to non-believers in our own environment, announcing forgiveness of sins and calling them to repentance and conversion and inviting them to become church members and to commence Christian habits and church participation.

Evangelism is the core, heart and center of mission. Evangelism is more narrow than mission and a component of mission. Evangelism is more specific and has a more limited meaning. It is, however, more than a mere segment of mission. It is, rather, an essential dimension of mission. It is the core of the Christian mission to the world, the center of the all-embracing mandate of God to the church. Paragraph 25 of *Mission and Evangelism-An Ecumenical Affirmation* correctly states, "Evangelism is at the heart of Christian mission to foster the multiplication of local congregations in every human community." Evangelism is the heart of mission.

Evangelism proclaims the Gospel. Evangelism is the proclamation of Good News. "Evangelism is, by virtue of the primary meaning of the word *euangelion*, always the

¹⁵ Bosch, *Transforming Mission*, 409.

¹⁶ "The Lausanne Covenant," in *Let the Earth Hear His Voice*, ed. J.D. Douglas, 4.

bringing of Good News."¹⁷ When Jesus commenced his public ministry, he began by proclaiming: "The time is fulfilled, and the kingdom of God has come near" (Mark 1:15), and only then did he proceed to say, "Repent, and believe the Good News." Mortimer Arias states, "Jesus' evangelization is Kingdom evangelization, and this is why he came into the world -- to announce the Kingdom of God and this is his Gospel."¹⁸ Evangelism announces the Good News of the Kingdom of God. The Nairobi assembly of the WCC (1975) formulated, "The Gospel always includes the announcement of God's Kingdom."

Evangelism definitely means calling people to personal conversion. The immediate goal of evangelism work is the conversion of individuals. Evangelism calls people to repentance. Evangelism is calling human beings, in all of their relationships, to faith in Christ. "The goal of evangelism is not the expansion of one's own church - - that would be propaganda. Evangelism presupposes a renewed church, a church where the converted are disciples. Evangelism is only possible when the community that evangelizes, the church, is a radiant manifestation of the Christian faith and has a winsome lifestyle."¹⁹ As evangelism consists in the proclamation of salvation in Christ, evangelism calls people to personal repentance.

Evangelism is not a threat, but an invitation. Evangelism always contains an element of invitation: the God of grace invites us. "Neither the tempting gift of cheap grace, nor the threatening description of eternal damnation should become the motivation, but a friendly invitation to become part of the alternative community. It is nevertheless an

¹⁷ David J. Bosch, *Witness to the World: The Christian Mission in Theological Perspective* (Atlanta: John Knox Press, 1980), 18.

¹⁸ Mortimer Arias, *Announcing the Reign of God: Evangelization and the Subversive Memory of Jesus* (Philadelphia: Fortress Press, 1984), 3.

¹⁹ Kritzing, 152.

urgent challenge, and every person, everywhere should be offered a valid opportunity to be challenged by the claims of Jesus the Lord. The authentic witness will respect the other person's dignity."²⁰ Christ still sends all of his followers into the world as his witness. Christians commend not themselves but the love of God as known in Jesus. As we humbly but joyfully reflect God's reconciling love for humanity, in friendship and mutual respect, the Holy Spirit uses our witness and service to make God known. Evangelism is an invitation to faith in Christ.

Evangelism is not the same as enlargement of church membership. The aim of evangelism cannot be to enlarge the membership of a particular church or to promote a particular doctrine. "Evangelism is not a form of ecclesiastical propaganda."²¹ If we define evangelism in this way, the efficacy of a church's outreach tends to be measured by the expansion of its membership rather than by its faithfulness to the proclamation of the evangel. "Authentic evangelism may, in fact, cause people not to join the church, because of the cost involved."²² At the same time, however, it has to be emphasized that evangelism does aim at people being brought into the visible community of believers. Paragraph 25 of *Mission and Evangelism - An Ecumenical Affirmation* correctly states, "It is at the heart of Christian mission to foster the multiplication of local congregations in every human community. The planting of the seed of the Gospel will bring forward a people gathered around the Word and sacraments." Here the church is seen not as a "denomination," but as "the initial budding forth of God's Kingdom, the sign and

²⁰ Ibid.

²¹ Paul Löffler, "Evangelism," *One World*, Sep. 1977, 8.

²² Bosch, "Mission and Evangelism," 170.

instrument of this Kingdom which is and is to come, a foretaste of its coming, the sacrament of its anticipations in history."²³

The word "evangelism" describes the proclamation of the Good News to non-believers, but the word "mission" has a wider meaning than evangelism. Evangelism is the fundamental task of mission, and the mission of the church covers all pastoral and sacramental activities as well as the different forms of its service to humanity in accordance with the Gospel.

Social Concern

That the promotion of social justice is an essential dimension of holistic mission does not need an elaborate defense today. *Evangelii Nuntiandi* declared that "there are close links between evangelism and human advancement, that is, development and liberation"²⁴

The basis for this vision of social justice as an holistic dimension of mission is twofold.²⁵ First of all, we have a holistic view of salvation. Salvation is not only for the "soul" but for the whole person. The creative love of God transforms not only the hearts of human beings, but also their lives and the world they live in. Just as sin introduces a disorder not only in human beings but also in their earthly and social existence, forgiveness promises a new heaven and a new earth. The miracles of Jesus are the symbols of this creative and transformative love of God.

²³ Ibid.

²⁴ Pope Paul VI, 31.

²⁵ Michael Amaladoss, "The Challenges of Mission Today," in *Trends in Mission: Toward the Third Millennium: Essays in Celebration of Twenty-five Years of SEDOS*, eds. William Jenkinson and Helene O'Sullivan (Maryknoll, N.Y.: Orbis Books, 1991), 379.

Secondly, our view of faith is no longer that of an assent to a creed, a list of truths. It is a commitment to a person, Jesus Christ. In Jesus, it is a commitment to God and to the other. It is a decision to be a disciple of Jesus: that is, to love the other in service and sacrifice, even unto death. It is a commitment to solidarity and communion, because it is in mutual love and service that we live and experience the mystery of God. Mission, therefore, is not the proclamation of an abstract body of truths to believe in, not only a call to a change of heart, but a program of life to which we commit ourselves.

A Call to social justice. The call to faith today is a call to social justice, because the vision of a new humanity of freedom, fellowship, and justice is confronted with an actual world where there is poverty, oppression, unfreedom, inequality, injustice, violence, and hatred. There are a thousand manifestations of this in every continent.

The poor have always been with us. Helping the poor (charity) has been a standard Christian practice. But today we have a new awareness that the poor are not merely poor, but are made poor and oppressed. They are victims of unjust economic and political structures. They remain poor not because they lack economic initiative, but because this is denied to them by the situation in which they live.²⁶ The political power is in the hands of the dominant minorities even in the so-called democratic societies, so that the poor are powerless; they are marginalized; and they have no possibility of participating in community. They have no fundamental freedoms that are aspects of their human dignity. A diversity of talent and opportunity may be inevitable in any society. But when such inequalities become systematic and structural, based on caste, race, sex, or creed, then

²⁶ Pope Paul VI, 15.

they become unjust and causes for concern. Very often these inequalities become cumulative. Poverty, discrimination, and oppression mutually increase each other.

We are aware today that, thanks to the development of science and technology and to the resources, albeit limited, of the globe, no human being need be denied the minimum to live with dignity. If this not possible, the reason is that the available resources are unequally distributed. The reasons for this unequal distribution are basically human and moral, though they may easily translate themselves into structural ones: individual and collective selfishness, unbridled consumerism, the uncontrolled search for profits, unlimited accumulation of wealth, the hand-in-glove operation of economic and political systems - one could go on adding to the list.²⁷ The results of injustice are the poor and the oppressed in the affluent countries. The human meaninglessness of this unrestrained cycle of production and consumption is seen in the rise of violence, either against the other in destruction and war, or against oneself in drugs. Is it significant of the times that the arms-related industry is the biggest in the world today? How easy is it to condemn war, without condemning the production and sale of arms or the consumer needs that are satisfied by such production and sale. Security, national and international, has become a sacred cow. What does security protect except the privileges of the few?

Another aspect of this problem that is becoming more and more evident today is its global nature.²⁸ International production and commercial patterns and policies make sure that the rich remain and become richer and the poor remain and become poorer within and among nations. Politics seems to be more and more at the service of commerce. Third-

²⁷ Amaladoss, 380.

²⁸ Ibid.

world countries fight proxy wars for the rich and the powerful. Their fate is often decided in the board rooms of multinational companies or in the political arena of the superpowers. One striking example of a global crisis, of which people today are becoming aware, is the plundering of the earth's resources and the consequent ecological destruction.

Definition of social concern. Social concern is that set of activities whose primary goal is improving the physical, socio-economic and political well-being of people through relief, development, and structural change. Social concern involves both relief for those suffering from social injustice and the restructuring of all of society, saved and unsaved, for the sake of greater social justice. Living a life worthy of the kingdom of God involves participation in fulfilling social responsibility. Involvement in social ministries is not optional for either Christians or Christian churches. As the church moves into the world to fulfill social responsibility, two general avenues of potential ministry open up - - social service and social action.

Social service is the kind of social ministry geared to meet the needs of individuals and groups of persons in a direct and immediate way.²⁹ If a famine comes, social service will provide food for starving people. If an earthquake or a tidal wave devastates an area, social service will provide food, clothing, blankets, and dedicate supplies; and resources to rebuild homes, schools and churches. If agricultural production is low, social service will introduce new crops, livestock, and farming methods so that food production will increase.

²⁹ Wagner, 35-36.

Within social service there is a further technical distinction of terms that has been fairly well accepted: relief and development. Relief treats the symptoms. It comes after the fact. Development treats the causes. Development would include establishing medical and dental clinics and training local people how to staff them, digging wells where the water supply is inadequate, setting up cottage industries, or providing short-handled hoes in Niger. Both relief and development are social service; they are not social action.³⁰

Social action is the kind of social ministry geared toward changing social structures. Like development, it treats causes, but the scope is much broader and the effects more far-reaching. Social action, by definition, involves socio-political changes. If a government is mistreating a minority group, for example, social action involves what ever is necessary to correct the injustice. It might mean picketing to unseat a senator or even a president; it might mean supporting guerrilla bands that will overthrow the whole government and rewrite the constitution. Social action might or might not involve revolution, violence, or civil disobedience in some degree. The end goal of social action it to substitute just (or more just) for unjust (or less just) political structures.³¹

Social action puts the focus on man. "It is the rescue, liberation and restoration of man from all that degrades and enslaves him, robbing him of his inherent humanity. It is designed to make man whole and restore him to the dignity of manhood."³² Therefore, social action or socio-political involvement may be distinguished from mere social service which embraces relief work and other philanthropic activities. Admittedly, there are no problems when the church is involved in social service, but acute tensions and problems

³⁰ Ibid.

³¹ Ibid.

³² Ibid., 6.

often come to the forefront when we refer to this as “socio-political involvement” or “social action.”

Three types of social concern. Waldron Scott classifies our social concern into three levels: relief, development and liberation.³³ The categories are not air-tight. At the edges, they flow together. Usually, however, it is possible and helpful to distinguish these three different types of social concern.

Relief work, in general, deals with symptoms, not with causes.³⁴ In relief, we minister to victims of natural or social disaster, seeking to provide immediate handouts of food, shelter, and other necessities so people survive. Food and clothing distribution to inner-city residents, and disaster relief after a flood, earthquake, or famine are all examples of relief.

By “development” Scott means “the attempt to provide long-term solutions to chronic problems.” This can be the ramification of liberation.³⁵ Development generally consists of social justice, self-reliance and economic growth.³⁶ In development we seek to help individuals, families, and communities obtain appropriate tools, skills, and knowledge so they can care for themselves. Offering better agricultural seeds and tools, digging wells, and providing loans to those who want to start small businesses are all examples of development.

³³ Scott, 266-68.

³⁴ Ibid.

³⁵ Ibid.

³⁶ George W. Peters, “The Church and Development: A Historical View,” in *The Ministry of Development in Evangelical Perspective*, ed. Robert L. Hancock (South Pasadena, Calif.: William Carey Library, 1979), 5. This was a definition given at the Montreux Consultation, 1970.

It has often been said that when you give a person a fish, you feed that person for a day, but when you teach the person to fish, you feed the person for a lifetime. Relief prevents starvation today. Development brings self-sufficiency. At least in principle -- in an ideal world. But we live in the real world where many of the fishponds are owned or controlled by small groups of powerful, wealthy persons. Slavery, apartheid, and the dictatorship of the Marxist party in Communist societies are all examples of this kind of abusive power. Such elites sometimes are very upset when poor people learn new skills, acquire new tools, and move toward self-sufficiency. Equally problematic, the elites often own most of the productive resources such as land in an agricultural society. Any suggestion of sharing power and the basic productive resources with those who have none frequently is met with intense hostility. But that must happen somehow through structural change or liberation. If one is to fish for a lifetime, one must have a share in the fishpond.

Liberation happens at the macro level of law, politics, and economic life. Politics is one of the important ways to change the basic societal structures in a way designed to create greater freedom, democracy, economic justice, and environmental sustainability. Liberation is a kind of structural change.

Is there biblical warrant for doing relief, development, and liberation? The answer is yes. Virtually every major biblical teaching undergirds and demands social concern and helps shape its character.³⁷

³⁷ See the masterful way that Richard J. Mouw does this in *Politics and the Biblical Drama* (Grand Rapids: Eerdmans Publishing, 1976); and *Political Evangelism* (Grand Rapids: Eerdmans Publishing, 1973).

A Guideline for Training Missionaries in the KMC

I suggest the following directions and courses for training missionaries in the KMC.

Training and Education for Missionaries in the KMC

Missionary training and education are pivotal points concerning whether, in Christian mission, we will succeed or not. How are people to be trained for the mission in the KMC? There are many universals that all of us need to take to heart whatever may be our specific agendas under the rubric of “mission.” Waldron Scott, a former General Secretary of the World Evangelical Fellowship, suggests two factors of training missionaries: spiritual development and cultural awareness.³⁸ I, on the other hand, suggest three factors: spiritual development training, cultural awareness training, and systematic education.

Spiritual Development Training. When we step into the world of the Bible we meet with people who have been significantly used in mission. Some were highly educated; others had a little or no formal training. But all were prepared by God prior to their being commissioned for some particular ministry.

Moses and Paul are significant examples of the essentiality of this preparation. Both were well educated. And yet, neither made any positive contributions to the ongoing purpose of God until there was a crisis of personal encounter with God - - namely, the burning bush and the Damascus road. They had to know God more than by hearsay. As A.W. Trozer said at an Urbana missionary conference:

³⁸ Scott, 227-36.

I believe that it is a tragedy for any man or woman to undertake the higher responsibilities of missionary service until he has met God for himself and God has become to him not an idea, not a concept, not a doctrine only, but a living Presence, an indwelling Reality.³⁹

Fortunately, in our day there is a renewed emphasis on spiritual formation or development in virtually all missionary training institutes in the KMC. This spiritual development, of course, can be facilitated by the training institutes. This would involve the setting up of a spiritual development program that would stress responsible freedom and personal effort of the student. It would require of the student a personal asceticism and discipline, and a willingness to be accountable to himself or herself, to his/her peers and to the church of his/her association. Indeed, s/he will have to participate in the revitalization of the very spiritual development program through which s/he is seeking help to grow in grace and in the knowledge of Jesus Christ the Lord.

Cultural Awareness Training. We would certainly add a cultural dimension to the teaching possibilities. And in today's world, cultural awareness and sensitivity are not the exclusive province of "overseas" ministry. While most evangelical mission agencies emphasize the importance of spiritual or devotional preparation, few prepare their students adequately for a cross-cultural ministry. Too many evangelical mission institutes continue to operate along lines more appropriate to a bygone age of colonialism than the modern age of revolution and nation-building. Thankfully, the curricula of our training institutions in the KMC increasingly reflect this reality.

Systematic Education. A systematic education, in which the missionary acquires the knowledge and methods needed to be qualified, is necessary. This education is focused on

³⁹ A.W. Tozer, "Spiritual Preparation for Christian Service," *Alliance Weekly*, Sept. 1955, 3.

a holistic mission theology, mission history, mission policy and administration. Areas to teach include the following: Holistic Mission Theology - - Nature and Mission of the Church, Biblical Theology of Holistic Mission, Spiritual Formation and Social Change, Christian Mission and Human Liberation, Christian Mission and Social Transformation, Holistic Mission and Church Growth, Mission History - - History of Christian Mission, Contemporary Theology of Mission, Ecumenics, A Wesleyan Theology of Mission, Mission History in the Korean Church and the KMC, and Mission Policy and Administration.

Courses for Training Missionaries in the KMC

For this education and training, a missionary training institution is required. An example from the United States is as follows:⁴⁰ The founding of the School of World Mission at Fuller Theological Seminary in 1965 began a dramatic strengthening of mission training. One thinks of the excellent programs now at Asbury in Kentucky, Trinity Evangelical Divinity School in Illinois, and Columbia Bible Seminary in South Carolina. William Carey International University, Dallas Theological Seminary, and many other theological schools have instituted significant programs in missionary training. At present, there are four officially committed missionary training institutes in the KMC -- the Overseas Missionary Training Center, the International Mission Training Center, the JungDong Overseas Mission Training School, and the Soongeui Global Mission Training Institute.

⁴⁰ Edward R. Dayton and David A. Fraser, *Planning Strategies for World Evangelization* (Grand Rapids: Eerdmans Publishing, 1980), 155.

The need for training centers within other cultures, however, remains. Some programs are in place and being strengthened. Daystar University College in Nairobi, Kenya, offers an excellent curriculum in association with Wheaton and Messiah College. It attracts students from all over the world. What is needed in the KMC are regional schools that have direct access to and oversight of existing attempts at a cross-cultural ministry. The task of on-site training of missionaries needs to be viewed as the highest missionary callings.

On the basis of systematic education, spiritual formation training, and cultural awareness training, I propose some courses for training missionaries in the KMC. Some courses below would contribute to the training of missionaries in the KMC in a holistic mission. The following courses were given in various catalogues of many theological seminaries and were modified for training missionaries in the KMC: School of Theology at Claremont, Fuller Theological Seminary, Asbury Theological Seminary, Trinity Evangelical Divinity School, Dallas Theological Seminary, Eastern Baptist Theological Seminary, Gordon-Conwell Theological Seminary, Columbia Bible College and Seminary in South Carolina, Wheaton Graduate School, United Theological Seminary.

Courses for systematic missionary education. Courses for systematic missionary education in the KMC should consist of holistic mission theology, mission history, and mission policy and administration. Courses are as follows:

Nature and Mission of the Church: An examination of currently debated issues, with special attention given to the relationships between an evangelism and a social responsibility.

Biblical Theology of Holistic Mission: A study of principal texts in the Old and New Testaments dealing with a mission, evangelism, social justice, with a special attention given to the relevant scholarly debate regarding their significance.

Christian World Mission: An introduction to the Church in mission around the world. An overview of the theological, historical, sociological and anthropological foundations of a holistic mission. An analysis of key issues in contemporary mission theory. A consideration of both the obstacles the Church faces in its present outreach and the opportunities it has for holistic mission throughout the six continents.

Discipleship, Spiritual Formation and Social Change: An experiential course combining reading, group sharing, and journalizing, to help each missionary to grow in personal faith and to understand the inter-relationship between inner spiritual formation and a societal transformation.

Christian Mission and Human Liberation: A study of the historical and social context from which liberation theologies have developed. A special attention will be paid to those liberation theologians whose reflections are helping to understand anew the mission of the Church. The course, in sum, offers evangelical and ecumenical perspectives on these issues.

Christian Mission and Social Transformation: An overview of the relationship between the Christian mission and a process of social transformation. Besides the study of the New Testament foundation patterns, several historical examples are analyzed and compared with modern examples. The courses include visits to churches and organizations involved in missionary activities and social transformation.

Bible Faith and Economics: An examination of diverse methodologies, hermeneutics, and conclusions about the meaning of biblical data for economic life today. A special attention will be given to a careful exegetical analysis of relevant biblical material.

Theology and Public Policy: A theological/biblical analysis of the problems involved in moving from the biblical revelation and theological concepts to a concrete public policy proposals.

Holistic Mission and Church Growth: The foundational principles and strategies of the Church Growth seen as one approach to the issues in a holistic mission and as a means to inform a congregational outreach and expansion.

History of Christian Mission: A survey of the expansion of the Christian faith from its beginning to the present time. It gives an attention to emerging factors and themes contributing to the advance or the decline at a key historical juncture and assesses the present state of Christianity in its world-wide spread.

Contemporary Theology of Mission: An evaluative study and a critique of the development of ecumenical, evangelical and Roman Catholic approaches to a mission theology from 1910 to the present.

Mission and Evangelism in the Post-Modern World: An exploration of various approaches to the extension of the Gospel message in the post- modern world.

Ecumenics: An examination of the history and development of the inter-church dialogue within confessions, inter-confessionally and also between living faiths and ideologies. Beginning with the ecumenical Creeds, the course traces a historical unity

movements to the modern day critically evaluating bilaterals and multilaterals, as well as the search for unity in social action and peace.

Trends and Tensions in the Christian World Mission: An analysis of major trends in the world mission. This course interacts with current newspapers and periodicals, to understand the missionary implications of current events.

A Wesleyan Theology of Mission: A careful look at the Wesleyan doctrinal standards (Wesley's sermons, notes on the New Testament and the Articles of Religion) to discern implications for the Christian World Mission.

Mission History in the Korea Church and the KMC: A historical survey of mission in the Korean Church and the Korean Methodist Church.

The Policy and Proposal for Mobilization in Foreign Mission of the KMC: An exploration of the policy and a proposal for mobilization in foreign mission of the KMC.

Lawful Process and Administrative Procedure for Sending Missionaries: A study of lawful process and an administrative procedure for sending missionary in the KMC

Courses for spiritual formation and cultural awareness training. Courses for spiritual formation and cultural awareness training for missionaries in the KMC are as follows:

The Christian Life: An inquiry into some of the foremost Protestant perspectives on the Christian life from reflection and experience, with the expectation that an examination, a comparison, and an evaluation of these perspectives will strengthen and enrich the missionary's own Christian life.

Missionary Life and Work: The problems peculiar to a missionary life and work in a different culture.

The Making of a Missionary: A study of various aspects of the missionary calling with social focus on spiritual formation, cross-cultural living, mission/church relations, language learning, and the missionary's family. Appropriate for prospective missionaries and those responsible for leading missionary teams.

Missionary Relationships: A holistic approach to the relationships involved in a missionary ministry. The course focuses on the missionary's relationships to God, national believers, sending and receiving churches, and co-workers.

Religious Cultural Circles (Buddhism Circles, Hinduism Circles, Islam Circles, African and Traditional Religions): A study of the distinctive characteristics of religion through a systematic investigation of its basic structures. This course also provides tools to understand religion as it occurs across all faiths, and introduces the Christian faith as representing an unique religious structure.

Regional Cultural Circles (China, Eastern Europe and Russia, Japanese, Africa): A directed research course in which the missionary is introduced to the historical, cultural, political, and ecclesiastical components of the country he or she is being sent.

Christianity and World Religions: A study of the history and major concepts of world religions, the philosophical structures undergirding the non-Western world, and the relationship of the Gospel to non-Christian cultures and religions.

The Indigenous Culture and Church: Insights into the development of indigenous culture and churches and forms of witness, with an evaluation of the church practices in the past and present.

Cross-Cultural Communication: Insights from rhetoric, persuasion, motivational psychology, semiotics, psycholinguistics, cultural anthropology, and comparative religions are brought to bear on the problems of communicating and educating the Christian message in another culture.

Learning a language and culture: The developed generic methods of applied linguistics will equip the cross-cultural worker with methods of acquiring a field language with a maximum efficiency.

Language Acquisition: A practical approach to learning how to listen, speak, read, and write another language, with a special attention given to phonetics, comprehension, and structure.

Chapter 6

Conclusion and Recommendations

Conclusion

So far I have found that mission theology in the KMC is focused on verbal proclamation and church growth. I, however, believe that mission must be understood as holistic mission between evangelism and social concern. In this chapter I would like to summarize briefly what has been said in the preceding chapters, and conclude with a few remarks.

In the second chapter, a biblical foundation on holistic mission was suggested. Jesus' ministry and the New Testament show the groundwork of holistic mission between verbal proclamation and visible demonstration. The third chapter showed that recently all churches - - ecumenical, evangelical, and Roman Catholic - - overcome polarization between verbal proclamation and social responsibility even though, in the ecumenical circle, the trends in mission concentrate on social participation and, in evangelical and Roman Catholic circles, the direction is focused on evangelism.

The fourth chapter analyzed the history of the KMC and curricula in four missionary training centers. The history of the KMC is separated into five stages from the standpoint of an holistic mission for the purpose of surveying mission theology. Lately, its history displays the bi-polarization between verbal proclamation and social involvement. The KMC urgently needs an holistic mission. In the area of analyzing mission policy in the KMC, I investigated four missionary training institutes which the KMC officially recognizes. Analyses of curricula indicated an evangelism-centered mission policy.

Synthetic missionary training models and holistic missionary training courses are keenly demanded.

In the fifth chapter, outlines of holistic mission theology surveyed so far were summarized, and the definition of holistic mission, evangelism, and social concern were dealt with and the relation between evangelism and social concern were explored. Evangelism and social concern are not identical. They are distinct, approximately equally deserving of resources, and inseparable.¹ In the latter half of the chapter, a guideline to train missionaries (grounded on holistic mission theology) was proposed into the division of education and training.

It is joyful for the KMC to lay down a solid foundation to positively participate in world mission, especially its overseas mission. Foreign mission theology in the KMC must be founded on the ground of the understanding of holistic mission theology. The KMC is compelled to develop its mission theology, policy, and strategy from a narrow view to a wide view, from individual evangelism to evangelism and social service, and ultimately, to evangelism and social transformation. The development of this mission theology can be achieved in the following manner:

1. Mission is compelled to be expanded from the dimension of personal salvation or soul winning to a social and global dimension, or from the internal dimension to the direction which includes the present and social dimension.
2. If we speak in detail, the object of mission is not only the people in the church, but also all people and social situations in the world. The activity of mission is the realization

¹ "Statement of the Stuttgart Consultation on Evangelism," 215.

of social justice as well as verbal proclamation. To imply that social situations are the objects of mission is to imply that the task of mission is concerned with politics, society, economy, religion, and culture. So, the KMC should overcome a conservative mission concept in which mission is described as evangelism and establish holistic mission theology and policy. The education and training for missionaries in the KMC must be executed according to this theology and policy.

This project surveyed only the history of the KMC and curricula in four missionary training centers. From now on, a thorough analysis is required, based on more information and details of overseas mission situations and reporting data in the Korean Church.

Recommendations for the Holistic Overseas Mission of the KMC

Foreign mission can succeed when, according to holistic mission theology, it is based on a basic spirit by which the incarnation of the Gospel is accomplished. This is a basic idea of foreign mission. We must make the meaning of overseas mission clear in the perspective of holistic mission theology. Foreign mission is said to proclaim the Good News to non-believers in overseas countries, make them believe in Jesus Christ and let them experience salvation. Contemporary mission theology does not prescribe mission as only expansion of the Gospel and numerical increase of believers in overseas nations. Rather, it is committed primarily: (1) to the proclamation of Good News; and (2) to the realization of social justice and social transformation, both home and abroad.²

² Yum, 223.

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